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CALVINIST-CONTACT

CHRISTIAN WEEKLY



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THE SYNOD OF THE CHRISTIAN REFORMED CHURCH 1970

(Continued)

Monday morning, June 15th at 9.30 the Synod comes to life again. Those delegates lucky enough to live close by have enjoyed the togetherness of their families; the others were entertained by Grand Rapids families.

There is an air of expectancy, because this will be the big week when all important issues will go under the hammer.

Things start off with the proposed appointment of Dr. Willis De Boer to the dept. of Bible in the College, a permanent position at this point. One of the churches in Grand Rapids has brought objections because the professor has made statements which are faintly related to Dr. Kuitert's theological views. The delegates are informed that permanent appointment does not mean that no charges can be brought. All documents pertaining to the case as well as the letter from the church bringing charges, are given to the Synod's committee on the Authority of the Bible, reporting in 1971. They will screen the views of the professor; in the meantime the church is requested to study the matter in depth.

Another appointment which has raised some eyebrows in the past is for Dr. Wilson, a biologist who holds to a certain kind of evolution. No charges have been brought by anyone, no questions are asked and the appointment is made unanimously. The score is now 1-1 you might say.

In the afternoon the matter of ministers' salaries is brought to the floor. The committee sticks to its guns: the salary of the minister must be the first item in the budget; he should be given a salary worthy an ambassador of Christ. \$7000 is the minimum adopted.

Having disposed of ministers and their salaries, the next item on the agenda is the proposed appointment of Dr. Johannes Verkuyl for a 2-month period to the department of Missions.

Now the flag begins to fly in earnest; some defend the appointee as an expert in the field of missions; others call him a red-lining disaster area. Dr. Rietveld from Holland suggests it might be wise to have him here, because he might learn something from us; others retort that we do not run a seminary to straighten out Dutch profs. The vote is taken by ballot and with a sizeable majority the proposal is defeated; Verkuyl is not wanted in the Seminary.

Another appointment which draws some fire is the duo of Dr. Hugen and Rev. Ralph Heynen. The Seminary wants a man in the field of pastoral counseling. Some argue that Hugen is ineffective as a teacher; others think Heynen is too old (62). Finally Hugen is chosen.

The scene is now shifting to Ottawa. Approval is given to the Canadian council to participate in the congress of Evangelism in Ottawa. Dates for the congress will be published in church papers and prayers will be requested prior to meeting.

Monday evening: A testimonial Banquet has been arranged for the retiring Stated Clerk, Dr. Ralph Danhof. Throughout the years the brother had become an institution as he watched vigorously over the proceedings of one Synod after another. Now his finest hour had come.

With him were at the guest table Rev. and Mrs. Muller, veteran missionaries from Brazil and a few teachers from the college.

After the banquet committees went to their meeting rooms to hammer out more advice and more proposals for the Synod during the remaining days of its sessions.

On Tuesday morning the matter of our relationship with the Geref. Kerken in Nederland reached the table via an overture of classis Grandville. It was decided to wait with the decision on what our relationship should be, if any, until the Synodical committee reports in 1971. The Synod of 1969 had referred this to a study committee and there was no reason to get ahead of the gun.

Nevertheless, it was decided to send a letter of warning and admonition to the churches in Holland. Dr. Rietveld agreed with the idea.

A study committee had come up with a recommendation on what to do with art. 7 of the church order (old art. 8). The comm. recommended to put it in the freezer until the need became apparent. The Synod did not want to hear of it and the proposal was lost.

A rather amazing affair since the Synod of 1969 had rejected this and instructed a committee for study to formulate the reasons for it. In any case, the whole problem of art. 7 remains with us.

The Day of prayer, scheduled for March has become a floating Day, much like the Canadian dollar. If churches wish to merge this day with the World Day of Prayer, also held in the beginning of the year, they are free to do so.

Synod has expressed its desire at many an occasion to lay the organizational groundwork for the next Synod. This is a hazardous business. According to Reformed church polity a Synod goes out of existence the moment the last

item has been dealt with. How then can the Synod of 1970 make certain arrangements for the Synod of 1971? I'll spare you the details, but after a long, drawn-out debate it was decided to set up a committee to contact the delegates of the 1971 Synod and appoint them to specific committees. All that, subject to the approval of Synod 1971. We shall try it for one year.

Tuesday afternoon saw all the Foreign and Home missionaries recognized by Synod in as far as they were present in the city. The church hears oral reports from men and women sent out to do the work in foreign fields or on the American frontier.

The matter of Youth Evangelism, a bone of contention in many Canadian churches as well, will be placed before the churches for study. If you have questions or disagreements, please send them to the Board of Home Missions before Feb. 15th, 1971.

Catechism students can also rejoice in the work of Synod. A sample of an up to date translation was approved and the committee for translation will proceed with its work.

Liturgical matters did not fare so well. The form for infant baptism is not ready, reactions to the proposed form are still received. Form for adult baptism is not ready until 1971; new form for the public profession of faith returned for editing; form for ordination and installation of office-bearers sent back for reformulation.

Classis B.C. requested a change in the examination schedule for candidates for the ministry. The way we have it, it looks too much like a glorified catechism test. Matter was presented to a study committee for a maximum of 2 years.

Then came Tuesday evening, set aside officially for what is known as the Lawndale vs. Timothy case. The galleries were packed; warnings were issued not to demonstrate in any way or form. Tension rose rapidly and many delegates

used the occasion to tell us about the evils of racism and their condemnation of that unchristian attitude.

As happens so often in such emotionally charged situations, many delegates and listeners completely forgot the issue before the Synod. We were not called to agree with either Lawndale or Timothy, but we had to deal with the question whether classis Chicago North had failed to act in accordance with the Synodical declaration on race in 1968 and 1969.

The recommendation of the advisory committee was that classis indeed DID fail to bring its policies and actions in line with the Synodical declarations. They were instructed to change their ways or stand in contempt of Synod and in total disregard of the judgment of the church of Christ. No grounds were adduced by the committee, they were added from the floor of Synod.

It was not spelled out just what the classis was to do, except to bring its policies and actions in line . . .

It was not made clear what

contempt of Synod involved, but the Synod of 1971 will have to judge that matter.

It would seem to this reporter that the whole problem will dissolve itself neatly. Timothy school can sell all its buildings in Cicero and move elsewhere, to Elmhurst. Then all the Lawndale children can go to Timothy school and no danger will arise from a hostile community. This would be in line with what Prof. John Stek observed during the course of the debate: we white people must be ready to suffer with and perhaps for our black Christian brethren. If Cicero would not want black children, then our white children should move out too. This indeed may bring the solution. The one black Synodical delegate arose and stated: Mr. Chairman, if I lived in Lawndale, I would not send my child to Cicero Timothy; it is too dangerous and we may not risk our children's lives. Wise words from a black brother.

(Continued on page 2)

The Abortion Furor

The press, radio and TV have given a great deal of coverage to the feminist-mounted crusade against Canada's present abortion laws, considered by them unjust and created in the House of Commons last Monday should not sidetrack us from a sober look at the issues involved in this whole debate.

These women are ostensibly fighting for the rights of another oppressed segment of our society — pregnant women unable to determine their own destiny. By their own claims they are concerned about the suffering imposed on women facing unwanted children.

The difficulty created by their arguments is that they consistently start with the girls who've already become pregnant, and from there on their only concern seems to be to win the right of unrestrained abortions. They don't seem at all to be concerned about the responsibilities of persons who are not prepared to bring children into this world to avoid pregnancies. They are quite prepared to foster a most irresponsible way of life, allowing girls to become pregnant and then encouraging them to escape their responsibilities through abortion.

Christians who have taken the Scriptures seriously have always considered abortion a very serious moral issue. The God who formed us when we were yet in our mother's womb, who knew us before we were born, cannot be happy when a mother cares so little for the fruit of her womb that she is willing to destroy it.

Christian thinking has been that the fetus is a beginning life — with the right to live. It is more than tissue within the mother's body, it is the first stage in what should become a full-grown, beautiful, self-conscious and independent person. It is to become a person with a life of his own to live, fully separated from that of the mother who bore him.

A more humane, more civilized society will follow when we uphold the sanctity of life and the worth of each individual. That is not the direction the 'women for abortion' are going.

The women who have been arguing so strongly for a complete

Harold Jantz in the "Mennonite Brethren Herald".



A CHILD'S DEATH SPURS CLEAN-UP: High school students from Acton, Ont., hoist a log from Fairy Lake as part of a project by 30 students to clean polluted waters following the drowning of a

2-year-old girl. The group pulled several tons of debris from the lake including logs along the shore which endanger young children who play on them then tumble into the water.

THE SYNOD OF THE CHRISTIAN REFORMED CHURCH 1970

(Continued from page 1)

When that momentous decision was passed, others followed. The Synod assures classis Chicago that the full resources of the Chr. Ref. church will be made available to classis in case they run into trouble with violence and persecution.

Thus a volatile issue was settled to everyone's satisfaction. Calvin students the next morning handed out flyers thanking the delegates for handling the issue in a brave Christian manner.

The next morning, Wednesday, a long discussion ensued about the proposed unified church school curriculum. After a lengthy argumentation, mostly dealing with the wording of the proposal, it was accepted as a working paper. The committee can proceed and the next Synod will see further progress in this direction.

The time had now come to interview Dr. Hoitinga, candidate for the lectureship in ethics at the Seminary for one year. The brother is an outspoken pacifist, but rejects the old style liberal pacifism. He is searching for a Reformed Christian pacifism, but has not arrived at a final conclusion. He is somewhat nebulous about the task and position of the state, but intends to base his views strictly upon the Scriptures. Obviously he seeks this support especially in the sermon on the mount. He promised he would not agitate for unilateral views of pacifism in his teachings and would not come in conflict with the creeds. Synod decided to accept him 101-41.

Shortly afterwards a vote was taken for the man who was to fill the position of Stated Clerk, vacated by Dr. Danhof. Elected: Rev. W. P. Brink, president of the Synod of 1969.

The hope is that he will accept the position before long.

La Grave Avenue church in Grand Rapids had come to the Synod with a question about the character of the church services. Must in every service a sermon be preached? Synod answered that art. 51-55 of the church order make this very clear.

In view of the multiracial aspect of our church, the liturgical committee has been requested to make proposals for a more flexible

liturgy and allow more room for modern hymns, such as are used by Negroes in worship.

Wednesday evening set the stage for another big issue. The Tiv church in Nigeria announced by means of a letter, carried by one of their delegates, pastor Manyam, that they would set up a seminary of their own. Would the CRC please give them two teachers and \$75,000 to realize their project.

The whole issue of a Reformed Seminary in Nigeria has been hanging fire for the last 15 years. Again the Synod managed to dodge the issue. No direct answer was given to their request, instead Synod promised them a 4-year certificate course. Fact is, the Tiv did not ask for such a course, they asked for money. It would seem that we have a paternalistic attitude towards the autonomous and independent church of the Tiv. Many protests against the decision were spelled out and will appear in the Acts.

Thursday the famous quota matters reached the floor. Synod urges all the churches to pay quotas before making payment to any non-denominational causes; the church comes first. If a local church is not able to pay its quotas, let other churches in classis come to its assistance: bear ye one another's burdens. The text of Galatians is out of place, but the idea is clear.

In general, the mood of Synod was to hold the line in view of the uncertainty in the financial world. This is what the quotas will look like for Canadians:

	last year	
Back to God	\$13.25	\$11.75
Calvin College	14.50	14.00
Needy churches	7.50	7.50
Home Missions	40.50	37.50
Foreign Missions	25.50	24.50
Minister Pension	17.00	16.00
Synod. expense	2.00	2.25

Thursday afternoon the Toronto situation reached the floor. The substance of the matter wisely was not entered into. Decisions: The consistory should not publish this kind of protest in the agenda.

Classis Toronto, according to its own rules, should never have read this matter in classis.

Lastly, a committee of 5 will be sent to Toronto with the mandate to bring peace. It appears that all communications have broken down. Chosen for the mammoth task:

The officers of Synod plus Rev. Schaafsma from Ottawa, far enough away not to be involved.

Classis Hamilton was successful in its request to give the problem of deacons delegated to major assemblies another look. A study committee has been appointed to re-open the whole case. The mood of Synod clearly was that this issue demands attention more than ever before in the history of our church.

The Lodge issue, raised by classis Lake Erie was settled surprisingly smoothly. Synod declares that lodges are incompatible with the Christian religion, but appoints a committee to reformulate the reasons for his stand. More study committees.

The problem for incorporation of churches has taken a sharp turn in the USA. The Supreme court has refused to settle such issues as may arise from doctrinal differences on religious grounds. The court declares that according to Christian belief, such matters must be settled out of court (I Cor. 6) Let the churches settle such matters among themselves. Thus incorporation papers will include plans for doing just that. No more hassles with the law.

While the church has no such courts to settle matters once and for all, it will attempt to bring about a change in the system of calling ministers. Everyone is well acquainted with the Reformed gambling devices, now in use. We live in changing times and belong to a church which has an enormous geographic spread. The time has come to take another look at the principles involved in calling ministers in accordance with the Church Order but also updated in their modern application. Let us hope that the committee appointed to study this problem will not delay.

Our mission fields in South America are evidently on the move. We have a brand new field in Brazil, received from the Presb. church, covering an area of 14,000 square miles. Three missionaries are on the field now, three more will be called in the near future. Pentecostalism is making inroads there and the men called must be able to cope with that problem.

In Mexico a building has been bought to serve as headquarters for our people in Mexico city. In Argentina Dr. Sidney Rooy will teach on loan at a Union Seminary. The Spanish world clearly has an open door for us.

Proposals for Graduate studies at Calvin became the focus of debate on account of the Institute in Toronto. For the first 10 years the new association will receive quotas, but it will have no church control.

Several arguments were heard that we cannot support two such organizations. Others declared that no church funds should be made available to an independent association for graduate studies. Still others did not want to have any more quotas at all.

The lines of division cut right across the classis, whether American or Canadian. The final tally on the vote: 91 in favor of graduate studies at Calvin with church support for the first 10 years; 55 against. Vote was taken by ballot.

The last item was the report of the Ref. Ecumenical Synod. At their request a study committee has been set up to consider the place of women in the church. In many RES churches this door is open. Since this is not the case in our church, we ought to know the reasons for this position.

Lambert Huizingh

Accredited Public
Accountant and Auditor
Commissioner for taking
Affidavits

1 Wellington St. E.
AURORA, ONT.
Telephone: 727-9797

The RES is also studying the implications of the 4th commandment in the 20th century.

The resignation of Dr. P. Y. de Jong from the Seminary chair of Practical theology was accepted with regret and new nominations for this post will be made to the Synod of 1971.

Dear reader, in case you wonder how so many matters could have been dealt with in such a rather short period of time, let it then be clear once and for all that delegates to Synod are pushed to

their very limits to get the work done. They are urged, cajoled, nay driven along to produce the very best in the shortest possible time. There is total unawareness on the part of the delegates as to what goes on in the world outside. We are immersed in the affairs of the church to such an extent we do remember neither the date nor the day of the week while at work. It is a rich and rewarding experience; may God bless our work.

Rev. L. Mulder.



From other presses

If I were a subversive

If I had the assignment of terminating the downfall of a culture, I would plot my strategy toward five principal targets.

I would see that agents infiltrated the school system. Schools exercise a substantial influence on a culture. At some time or another during the pliable years of childhood and youth, most people have some contact with schools. The teacher-student relationship can be especially adaptive to the promotion of revolutionary ideas.

I would attempt to introduce as much permissiveness into the school system as possible. Because discipline is essential to the maintenance of traditional values, I would attempt to fracture that bond by allowing almost unlimited freedom to the child and the youth to pursue his own desires.

Second, I would penetrate the mass media — television, radio, newspapers, films, magazines — in that order. My agents would see that the information dispensed by the media was biased toward my revolutionary philosophy, at first ever so slightly, then more and more as people began first to tolerate and then to embrace it.

My agents would see that the entertainment sponsored in the mass media captured as much of the people's leisure time as possible, for history indicates that no society bent on pleasure can long survive. As rapidly as possible I would turn this entertainment toward the disintegrating process.

Third, I would place as many agents as possible in all levels of government. I would instruct them to do all possible to break down the people's confidence in civil authority.

These agents would seek to impede the passage of forthright laws dealing with serious social and economic problems. They would encourage an ever-increasing taxation.

My agents would endeavour to discourage people's confidence in the government's judicial system by delaying justice, by permitting known criminals to go free on technicalities, by blocking the removal of immoral and incompetent judges.

They would persuade the executive branch that honesty is not the best policy, and that a credibility gap can be lived with.

Fourth, I would instruct my agents to infiltrate labor. If my agents could get the working class pitted against management in a spiral of wage-price adjustments, the culture's economy would eventually be inflated beyond reach. The resulting balance-of-payments deficit ultimately would result in bankruptcy and a devastating depression.

Finally, I might give some attention to organized religion, for people who hold strong religious convictions are difficult to redirect. On this, however, I would

have some built-in help. Religious movements tend to lose their dynamic after two or three generations, barring some sort of internal revival. The resulting organizational shell is not too serious a threat to the revolutionary.

The accomplishment of those destroy authority, to break down five objectives should serve to morals and to shatter the economy. The resultant chaos would be a perfect climate for a take-over.

Of course, I am not a subversive, that is, not in the sinister sense in which we used the word. But as a Christian I am an agent of change.

"Ye are the light of the world," said Jesus. "Ye are the salt of the earth."

God did not place me in this world to live unto myself. He did not save me by His grace so that I could be a recluse from society.

"We are Christ's witnesses," declared Peter as he boldly confronted the established religion in Jerusalem. He risked life itself to proclaim a risen Saviour and Lord.

"None of us liveth to himself," declared the apostle Paul. And Paul matched word with example, so much so that certain citizens of Thessalonica complained: "These that have turned the world upside down are come hither also!"

Profiteer van de lage Transatlantische Luchttarieven.

Conducted tour voor 17 dagen in personenauto (verzekering, benzine, enz. inbegrepen) met 16 nachten logies, sightseeings en retour Montreal—Amsterdam per K.L.M. op de geregelde diensten. Geen charter. Geen lidmaatschap van een Club nodig.

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Phone 547-1488 (area code 416)

Editorial Council: Reys. J. Geuzebroek (president), J. Van Harmelen (secretary), Dr. R. Kooistra, Dr. L. Praamsma.

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DATA CENTRE

July 6-Aug. 21	Summer School 1970 for Christian School Teachers. Toronto District Chr. High School, Woodbridge, Ont.
July 9, 10, 11	Calvinist Cadet Counsellors' Convention in Niagara Falls, Ont., Sheraton Hotel. Special banquet for Cadet and Calvinist Counsellors on June 10, 6.30 p.m. For information contact C. Zietma, R.R. 1, Grimsby, Ont.
August 11	Organ Concert by John VanderTuin, Central United Church, Brandon, Man.
July 31-Aug. 3	A.A.C.S. Study Conference, Niagara Christian College, Niagara, Ont. Lecturers: Mr. C. T. McIntire, Dr. J. H. Olthuis.
Aug. 12	Rev. R. A. Crooks. Summer Fellowship in Knox Presb. Church, 630 Spadina Ave., Toronto.
Aug. 26	Dr. Joel Nederhood. Summer Fellowship in Knox Presb. Church, 630 Spadina Ave., Toronto.
Sept. 1-3	A.A.C.S. Study Conference, Bellevue Christian School, Bellevue (near Seattle), Washington. Lecturers: Dr. A. H. DeGraaff, Dr. J. H. Olthuis.
Sept. 4-7	A.A.C.S. Study Conference, Concordia College, Edmonton, Alta. Lecturers: Mr. C. T. McIntire, Mr. M. Vrieze.
Sept. 4-7	A.A.C.S. Study Conference, Cultus Lake, near Vancouver, B.C. Lecturers: Dr. A. H. DeGraaff, Dr. J. H. Olthuis.
Sept. 4-7	A.A.C.S. Study Conference, Camp Okoboji, Iowa, U.S.A. Lecturers: Mr. J. A. Olthuis, Dr. H. E. Runner, Mr. G. Vandezande.
Sept. 11-14	A.A.C.S. Study Conference, Teen-Age Challenge Youth Resort, Holland, Michigan, U.S.A. Lecturers: Mr. C. T. McIntire, Dr. B. Zylstra.
Oct. 16-17	A.A.C.S. Study Conference, Pinebrook, Stroudsburg, Pennsylvania, U.S.A. Lecturers: Mr. C. T. McIntire, Dr. B. Zylstra.

RELIGION AND SCIENCE

In a time when it sometimes seems that science has taken such a hold of the human mind that the Christian faith has become old-fashioned or at least outdated, it is refreshing to receive a book, which clearly states another opinion. In this issue we have published a book review on "Lift Off" by James C. Hefley, to which we ask special attention. In this book we meet several prominent scientists and astronauts, who give their view on religion.

The Church in our days has almost become apologetic for its beliefs. Many people consider religion and science incompatible. One can hold on to the Christian faith as long as he does not know better, but as soon as one becomes acquainted with science it seems impossible to stick to the Christian confessions. As if in defense the Church seems to be willing to be less profound. She is willing to bend over backwards in order to satisfy the scientific knowledge.

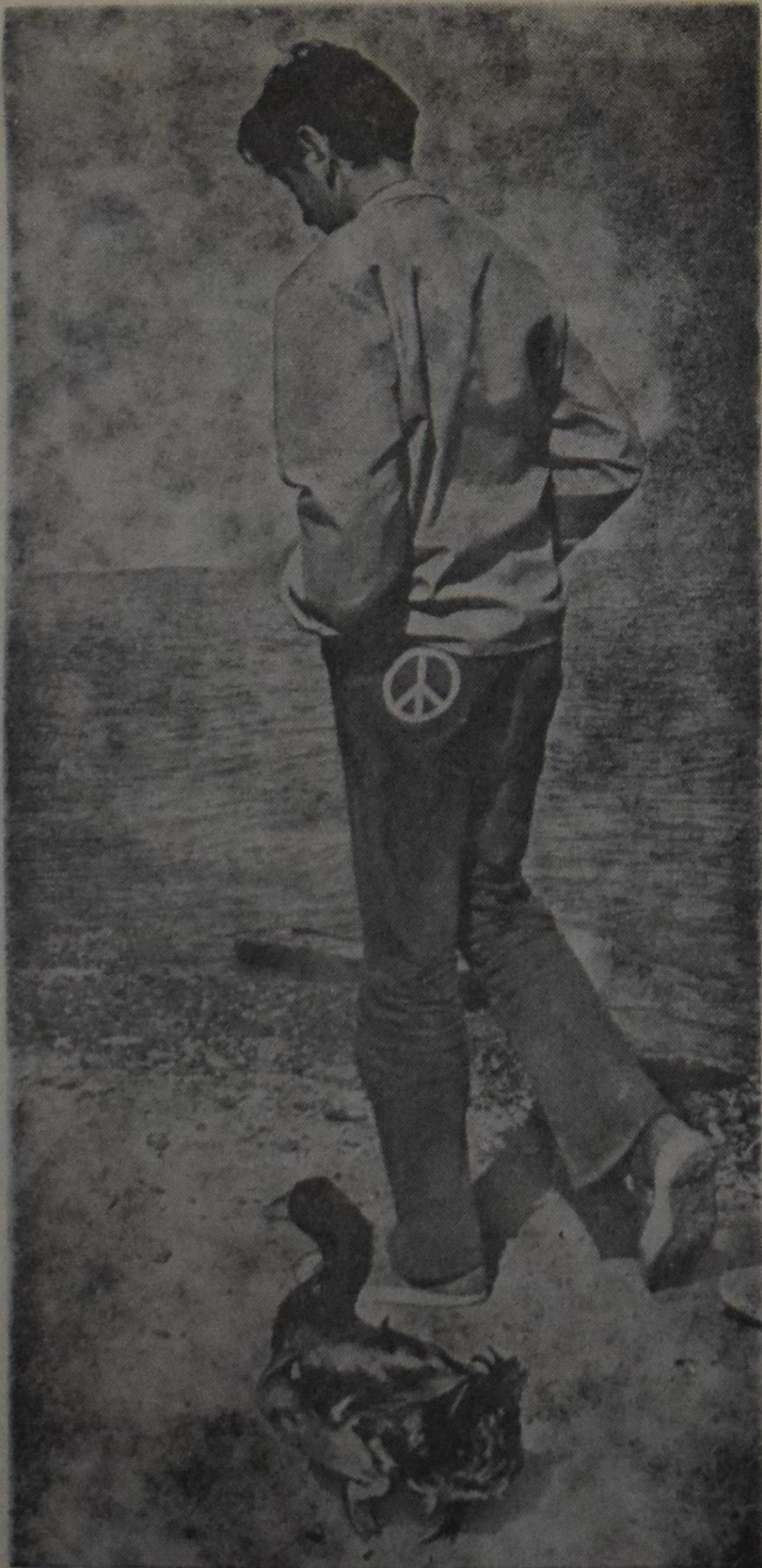
With this in mind, we consider it a worthwhile undertaking to let scientific people speak on religion. There is no doubt in anyone's mind that people like Dr. Wernher von Braun, John Glenn and Frank Borman know a little about science. People like they have their names established as prominent figures in the modern scientific world. And they are exactly the people who do not keep us in doubt about their personal faith and relationship to God. Not in the sense that they are Christians and scientists as being two faces of the same persons. No, they make it unmistakably clear that their religion is their basis for their scientific life. Apparently they do not feel any need of trying to find another exegesis of certain Bible passages in order to avoid a collision with science. They simply say that if the scientific findings do not agree with the Biblical accounts, this must be due to our human inadequacies, but it can never be a question of God's sufficiency (Wernher von Braun).

Another prominent scientist (Major Jack Lousma) puts it this way: "Lots of people would like to read conflicts between the Bible and science. But there's never been a conflict in my own mind. I've been able to justify both sides for myself and feel there's no discrepancy between what I know about science and what I read in the Bible. The notion that one must reject his Christian beliefs as he becomes more scientifically knowledgeable is totally false. The reverse, in fact, is true for me. It is also true for many well-known scientists."

This book is well-worth being read by many people, young and old alike. It may help deliver us from the false notion that there is a contradiction between religion and science. It may help us to stand more in awe before the infinite and almighty God, Who in Jesus Christ is our Father.

D.F.

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WILDLIFE DROPOUT: A Mallard duck which has no use for wild life, and simply answers to the name of "Duck," waddles along beside Toronto student George Mitlinellis, 16, at Cherry Beach. Brought to school lab sick, Duck was nursed back to health by the youth, and now just won't go away. "I take him to swim with other ducks, but when I leave, he comes too," say George.



From the Mailbox

SECOND TORONTO

Dear editor,

As you know, I am not in the habit of taking issue with your editorials, but I must speak up at this time.

In your editorial dealing with the problem in second Toronto, it appears to me that you are sitting on the fence and trying to remain friends with both the opponents and supporters of the C.L.A.C. and the A.A.C.S. I feel that this is not right on such a vital issue or problem. The problem is not one of relationship, as you put it, but an issue of basic, important beliefs. Just because one comes in the name of Christ does not mean that he comes in the name of the Christ of the Scriptures.

I believe that organizations such as the C.L.A.C. and the A.A.C.S. Christian School inspector, which tell us that the instituted church is no more important than a labour union, are wrong and should not be permitted to continually so misdirect the people. The organized church is and shall remain the organization through which God will lead and direct the lives of His people. After we have been refreshed and directed in His house, then and only then, are we able to bear fruit in such things as a labour union. With this knowledge can we stand by and not cry out against organizations which try to lead us away from the truth of God?

Can we sit on the fence while the same organizations come into our churches and say, "In the name of Christ we unite," then they proceed to tear down but not build up? Can we sit by while such organizations come into our Alliance of Christian Schools and say, "In the name of Christ we must unite," then destroy and not rebuild? Can we sit back and smile while such organizations undermine in Canada the good work of the N.U.C.S., Calvin College, Trinity College, and Dordt College and offer nothing to shore up the work? Can we lay back while the C.L.A.C. and the A.A.C.S. tell us that their man-made philosophy and not God's Word as revealed in the Bible is the integrating force in society? I say no!

We must get off the fence, stand our ground, and pray to God for strength and wisdom in exposing the wrong deeds and ideals of the C.L.A.C. and the A.A.C.S.. On the positive side, we must continue to evaluate and support the good work of N.U.C.S., Calvin College, and the church.

Yours truly,
M. Elzinga

Burlington, Ont.

*

Dear Mr. Editor,

Sorry, I cannot agree with your editorial of June 11. If I read Synod's agenda carefully and prayerfully, I find contempt for the office bearers and a despising of church authority by those whom you label as being "zealous for the Lord." I fail to see the resemblance.

You mention that literature (presumably that printed in defence) was distributed which gave the other side of the story. Likely! Volumes of papers have come from the A.A.C.S. headquarters in regard to their philosophy on which all of life is based — all of troubles too, and all of Scripture's interpretation must be rooted in the A.A.C.S. ontology for successful send-off into spheres. Surely, there must be some transcendental interpretation to the Toronto trouble by which all become so much wiser. Perhaps C.C. would do us a service in printing it.

However, Sir, I'm troubled by that phrase "Zealous for the Lord".

Reply

Both letters disagree with my statement "zealous for the Lord", and both correspondents use this to express their disagreement with the AACs.

Could here be some misunderstanding? In my editorial I was not speaking about the AACs or the CLAC, but about what is happening in Second Toronto. In other words I was not addressing organizations, I was addressing people. The whole controversy in that church started out with the nomination for office bearers. And if I was not clear enough, then I would like to repeat that I find it a deplorable fact that in one Christian church people can grow so far apart. Let us by all means be aware of that danger. It will not disappear when the Synod of the Christian Reformed Church decides on the matter. It will only disappear when for the Lord's sake we genuinely love one another.

The complaint of our correspondents is that the people of the AACs present their viewpoint as an axiom: you can't debate it. That is what our correspondents resist and they find many people on their side.

However, they should not fall into the other extreme. If they refuse to accept such an axiom, they should therefore not say "no" to everything which is presented as part of the philosophy of the law spheres.

Let me work out this a little further. The philosophy of the law spheres was presented to us as a truly Biblical philosophy. The least we could do is to "test" this philosophy, whether it is truly Biblical. This is not only fair, it is Christian. Don't we have to test all who claim to have the Spirit to find out if the spirit they have comes from God? (1 John 4:1). I believe people were willing to do that when this philosophy was first introduced to our circles. When Prof. Van Riessen came to Canada years ago, he received a

warm welcome. And he is a staunch supporter of this philosophy. However, as soon as this philosophy was introduced as an axiom, the resistance sprang up. This resistance became stronger in the measure that the instituted church and the Christian school were criticized. Finally it has come to some kind of explosion in Second Toronto. It seems to me that behind it all is a lack of patience and a lack of brotherly love. I expect that not everyone will immediately agree, but let's think quietly about it before both sides flood my desk with angry letters.

I believe that I might learn a lot from the philosophy of the law spheres. And so do many others. But it is also true that the supporters of the law sphere idea can learn a lot from others. This is possible if we approach each other in brotherly love. We should be aware that we all "know in cides on the matter. It will only disappear when for the Lord's sake we genuinely love one another. The Lord is very clear on this point.

This is not sitting on the fence, as Mr. Elzinga means. But it is a sincere effort to build a bridge. Life is short. We do not have that much time to restore the relationships. And no one of us is Christian by choice. "How can you brag, as if what you have were not a gift?" (1 Cor. 4:7, Good News for Modern Man). Indeed, how can we?

I do not pretend of having built a bridge. At best it was a weak effort. By the same token, however, I am concerned that, as it goes now, we move into the wrong direction. We will grow farther apart.

What we need urgently is that we pray that the Lord will grant us wisdom and love to find one another, and to remove the suspicion, which has grown among us. Please let us not defend ourselves and condemn the other, whether it be persons or organizations. Rather let us lead one another to the Source of our being.

D. Farenhorst

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ZO DE OUDEN ZONGEN, PIEPEN DE JONGEN

①

Eén der merkwaardigste facetten van onze tijd is het rustloos streven naar vernieuwing, zodat het nieuwe van gisteren onmiddellijk achterhaald wordt door het nieuwere van vandaag om met bekwaame spoed plaats te maken voor het allernieuwste van morgen.

Het valt soms moeilijk bij te houden; één van de nieuwe dingen in Holland was een zwenking van rechtse politieke partijen naar links (denk aan de fameuze uitspraak van de voormalige voorzitter van de A.R. partij, dr. Berghuis: "Wij zijn altijd een linkse partij geweest."); één van de nieuwe dingen was de duidelijke voorkeur van sommige Gereformeerde hoogleraren voor pacifisme en een demonstratie van studenten voor dat pacifisme op de Gereformeerde Synode van Lunteren in het begin van dit jaar; en het allernieuwste is nu het feit, dat een student aan de Theologische Hogeschool van Kampen fungeert als lijsttrekker voor de Communistische Partij Nederland (CPN) op de lijst van kandidaten voor de gemeenteraad van Kampen.

Student Kees Bakker is een eerlijk communist, en hij vindt er geen doekjes om. In een interview met "De Rotterdammer" verklaarde hij, dat het maar eens uit moet zijn met de mythe van het lief zijn voor elkaar. De communistische partij is, naar zijn overtuiging, een eerlijke partij, die de klassenstrijd niet schuwt. "De CPN praat niet; die snijdt de dialoog radicaal af met mensen boven een bepaalde loongrens." Bakker rekent er voorts op dat een aantal medestudenten van de Theologische Hogeschool hem zullen helpen bij zijn verkiezingscampagne.

Het intrigerende van dit alles is, dat Kees Bakker niet maar een "studentje" is (waarvan we zouden zeggen: "forget about it"), maar dat hij een representatieve functie bekleedt: hij is lid van de civitasraad. Die civitasraad is een bestuurscollege aan de Hogeschool, dat zijn taak verricht onder de verantwoordelijkheid van de curatoren (the Board), die op hun beurt weer verantwoordelijk zijn aan de Synode van de Ger. Kerken in Nederland. In die civitasraad zitten vertegenwoordigers van de hoogleraren, personeel van de Hogeschool en studenten. Kees Bakker zit dus in een bestuurscollege van de Theologische Hogeschool.

De civitasraad heeft over de stellingname van haar lid Bakker gesproken, maar is er niet uit ge-

komen; volgens een bericht in het blad "Trouw" is er alleen besloten dat ieder van de leden van deze raad de zaak in zijn eigen geleding opnieuw ter sprake zal brengen; en een schrijver in het blad *Waarheid en Eenheid* heeft hierna de conclusie verbonden: "Het feit, dat een communist nog altijd lid kan zijn van de civitasraad van de Theologische Hogeschool der Gereformeerde Kerken is niet minder dan een zware dreun op het hart van de gereformeerde gelovigen." (Ds. J. B. van Mechelen)

Het allernieuwste! Is het werkelijk het allernieuwste?

Hoe vaak is het allernieuwste, ook in de tegenwoordige tijd van radicale omwentelingen, anders niet dan een reproductie van gelijkssoortige patronen uit het verleden; men wil niet conservatief zijn; maar men is zo conservatief als de pruiken uit de pruikentijd. Die pruikentijd viel in de 18de eeuw, en ze werd gekenmerkt door lange haren en losgeslagen geesten.

In de Hollandse Gereformeerde Kerk van die tijd waren nog geen communisten, maar wel voorstanders van de geest van de revolutie, die in 1789 in Frankrijk en in 1795 in Holland uitbrak en in Frankrijk een schrikbewind en in Holland een totaal bankroet bracht. Hoe kunnen we die tijd karakteriseren?

Laten we luisteren naar de stem van een bekende kerkhistoricus, die vele jaren geleden het volgende schreef:

"Vele leden der Kerk erkennen als burgers onduidelijk, dat de leer der Revolutie het heil zou aanbrengen; bijna al de overigen stonden dat stilzwijgend toe. Maar zij hadden beleiden, en bleven belijden, als doopvaders, dat de Leer der zaligheid in de daarmee strijdende leer der Kerk begrepen was. Kerke- raad, Classis en Synode waren zedelijk en wettelijk verplicht, alle openbare vrienden der Revolutie onder de leden en voorgangers der Kerk te tuchtigen; die plicht werd ganselijk verwaarloosd; en zij hebben, in elk geval, door hun stilzwijgen zich mede schuldig gemaakt."

Niettemin, de kerkelijke tucht bleef voorgeschreven.

De "banden van kerkelijke enigheid" hingen slap.

De "kentekenen van rechtzinnigheid" waren grotendeels uit het kerkelijk leven uitgewist.

Over de "sluibtomen tegen ketterijen" was men heengegongen. Door de "dwangstraffen van dertels verstanden" was men heengekropen.

Evenwel, de Formulieren van Enigheid hadden nog niets van haar kerkrechtelijke betekenis verloren."

(G. J. Vos, Geschiedenis der Vaderlandsche Kerk, 2de druk, blz. 360)

Zo de ouden zongen, piepen de jongen.

In meer dan één opzicht is de tweede helft van de 18de eeuw vergelijkbaar met de tweede helft van de 20ste.

Toenemende Schrijfkritiek; indringende Revolutie-beginselen; lossere zeden; en een predikanten- dom, aldus gekenmerkt door dr. G. J. Vos: "Behoedzaamheid werd, voor de leus om der zwakkeren wil, wenselijk gekeurd; totdat, als de oude stijfhoofden eens ontslapen waren, alle verborgen Neologen de handen openbaar ineen zouden slaan. Dit heette: den boom der veroordeelden niet vellen, maar de wortelen zachtens losmaken, opdat hij niet wankelen en van zelve mocht omvallen."

Louis Praamsma

Garlic is goed voor U

Garlic is een natuurlijk antiseptisch geneesmiddel hetwelk de bloedsomloop vrijhoudt van onzuiverheden en voorkomt of vernietigt ontbindings-bacillen. Adams Garlic Pearles bevat de essentiële Garlic olie, die voor vele jaren medisch is gebruikt. Gedurende eeuwen hebben miljoenen mensen Garlic gebruikt als een gezondheids-middel, vertrouwend in de genezende en versterkende werking. Help uzelf sterk en gezond te voelen. Koop een pakje Adams Garlic Pearles vandaag bij uw drogist. Het kan u beter doen voelen, gezonder en met minder verkoudheden. Zij zijn reuk- en smaakloos in capsule vorm.

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RAPPORT UIT OTTAWA

PARLEMENTSLEDEN SPREKEN OVER IMMIGRATIE

door Norman Campbell,
Parliamentary Press Gallery.

(Canadian Scene) — Een aantal in gebieden waar dit het meest gewenst is. Het huidige systeem, zo zei hij, is gebaseerd op nationale behoeften en niet op regionale behoeften. De heer MacEachen zei echter dat de regionale behoeften aan arbeiders voor bijzondere typen werk wel degelijk in aanmerking worden genomen.

William Knowles, de vertegenwoordiger van het Haldimand-Norfolk district is van mening dat het huidige puntensysteem niet voldoende aandacht schenkt aan hen die bekwaamheden bezitten op landbouwgebied. Een hoop mensen uit Centraal Europa behoren tot de boerenstand — en we zeggen dat zonder enige onprettige bijbedoeling — en zij doen het uitstekend in de Canadese landbouw. De heer MacEachen verzekerde

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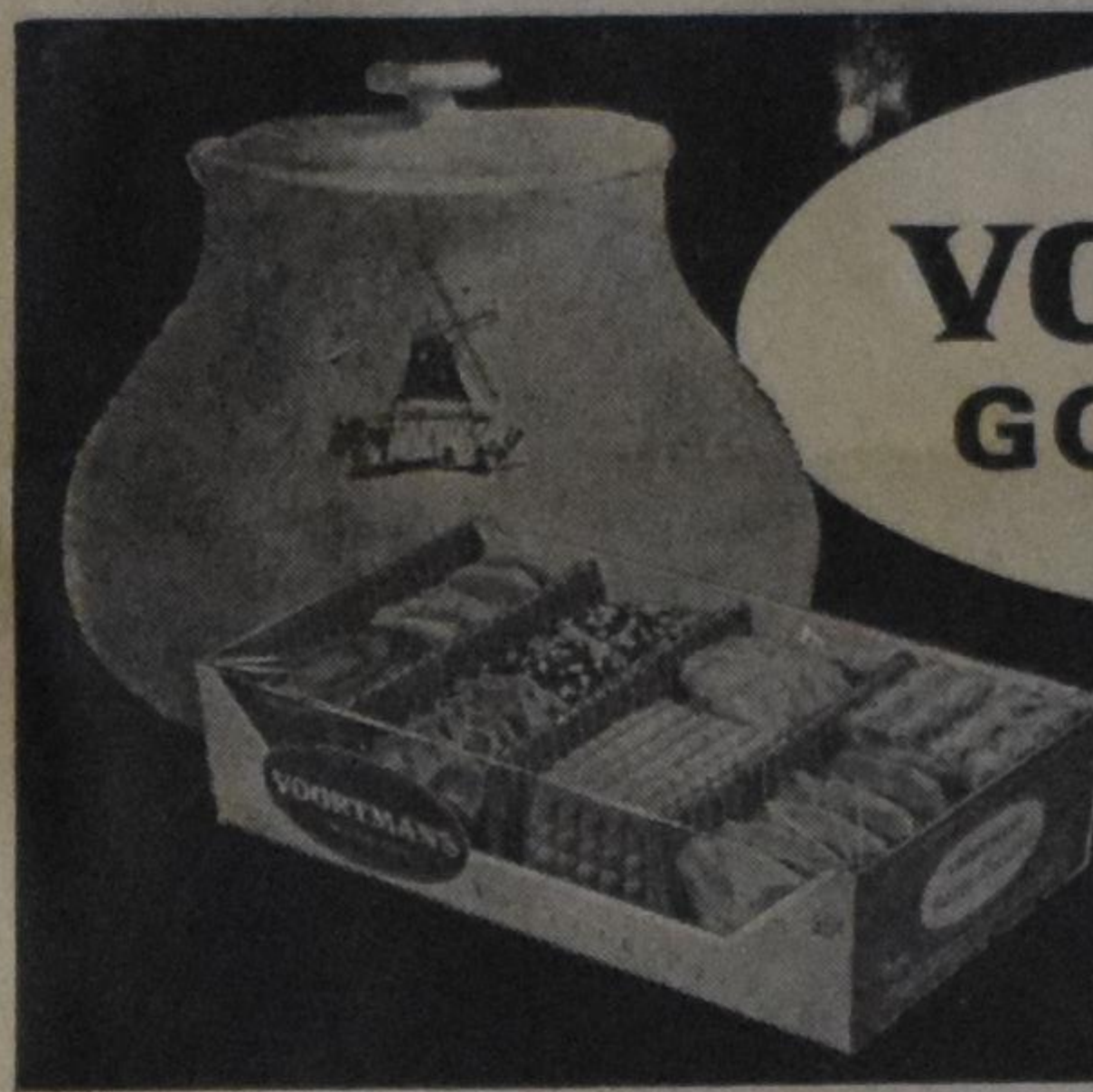
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WIJDER DAN DE WERELD

door S. P. Akkerman

HOOFDSTUK 43

Op deze dag in mei staan drie vlaggen strak tegen de blauwe hemel boven op de nok van de hoge schuur van Sikke Blomhuis. Om vijf uur in de morgen wapperden de dun- doeken er al. Als een feestelijke versiering met hun rood, wit en blauw. Door burens er midden in de nacht neer gezet. Het is ook een bijzondere dag. Vandaag trouwen dan twee zonen en de ene dochter van Sikke Blomhuis en Dirkje Veenbaas.

Het is zo geregeld, dat ze alle drie trouwen vanuit de Hoge Heuvel. Nel had geen bezwaar. Hier heb ik toch geen vrienden, heeft ze gezegd. En Hiltje stond er niet op uit de oude boerderij van haar ouders te trouwen. Trouwens, het oude spul is al verkocht. Het heeft nog een beste prijs opgebracht ook. Van de boeren krijgt men geen hoogte, denkt Willem. Ze klagen steen en been en kopen de boerderijen tegen prijzen als nooit te voren. Afijn, wie het waagt, moet het zelf maar weten.

Blomhuis en Andries zijn het eens geworden. Andries wordt boer op de boerderij van zijn vader. Maar het heeft een groot en betrekkelijk nieuw voorhuis. Blomhuis en zijn vrouw kunnen er best blijven wonen. Ruimte genoeg. Blomhuis wil het wat kalmer aan doen, nu hij naar de zestig loopt. Hij is secretaris van een veeverzekering. Voorzitter van de afdeling van zijn boerenbond, en nog zo

het een en ander. Nu wordt hij gelukkig ook niet gedwongen een renteniershuis te betrekken, met een klein tuintje om te bewerken. Nu is hij immers nog bij het bedrijf en kan wat meewerken als hij er zin in heeft. Hiltje is al lang ingeburgerd. En Blomhuis is met deze schoondochter tenslotte misschien nog het meest in zijn schik.

Het heeft nog wel even gespannen tussen Jetse en zijn vader. Toen Andries daar thuis had verteld, dat hij op de plaats kwam, reed devolgende morgen Jetse reeds in z'n nieuwe auto het erf op.

Jetse breed en groot en zelfbewust. Lid van de gemeenteraad en nog een paar van die baantjes. Een jonge boer van de nieuwe tijd. Hij stap met grote stevige stappen de huiskamer binnen, en stelde meteen de vraag aan zijn vader: "Is u van plan om Andries op de plaats te zetten?"

Blomhuis liep direct rood aan in het dikke gezicht, maar draalde geen ogenblik met zijn antwoord: "Ja, dat was ik van plan. Mag dat niet?"

"Kijk eens, vader. Ik, als oudste meen daar recht op te hebben. De oudste hoort op het vaderlijk goed."

"Zo," heeft Blomhuis gezegd, "misschien heb je gelijk. Maar daar zal dan nu een uitzondering op worden gemaakt. Andries is van school af by my geweest. Dat is zowat een jaar of twaalf. Wij hebben het samen altijd goed kunnen vinden. En nu vind ik dat hij hier boer moet worden ook."

"Hij kon mijn plaats krijgen," heeft Jetse nog opgemerkt.

"Ja, dat kon, maar dat gaat niet door. Want wij, je moeder en ik, blijven op de plaats wonen. Dat is Andries en Hiltje best. En er is ruimte genoeg..."

"Dat kon bij mij ook," heeft Jetse royaal aangeboden.

"Zo? Dat is mooi. Maar wij alle dagen

samen hier op de boerderij? Ja, Jetse, met je machines die de greppels er uitslingeren met stralen zwarte modder als fontein tegen de lucht. Ja Jetse, die boxen laat bouwen om kalveren vet te mesten, en de dieren maanden opsluit in het hartstikke donker. Met Akke zou het vast wel los lopen. Maar jij en ik, wij hebben te veel waar wij verschillend over denken. Ik zeg daar verder niets van. Jij bent een man en moet zelf weten wat je doet. Maar nee..."

En zie, daar is Jetse voor gezwich. Hij moest het toegeven... zijn vader had gelijk. Vader en hij, dat ging niet zo best.

"Als u dat zo zegt, kon u wel eens gelijk hebben... Nou allée dan, Andries op het oude stee... "Moeder, tapt u mij nog maar een bakje in..."

En met een breed gebaar achter het stuur van zijn nieuwe wagen, is Jetse weer afgedaan...

Blomhuis is op deze morgen al om zes uur opgestaan, hoewel het melken voor deze dag door vrienden wordt verzorgd. Hij wast zich op de slaapkamer. Dit wordt een drukke, emotionele dag.

In zijn pyamabroek staat hij zich te scheren. Dirkje, zijn vrouw, ligt nog in bed. Maar als hij naar haar kijkt, ziet hij dat ze schreit. Blomhuis heeft zijn vrouw nog niet vaak zien schreien in de dertig jaar dat ze getrouwd zijn. Ze is een nuchtere natuur. Maar het is hem opeens duidelijk.

Vanavond na deze driedubbele trouwdag zullen ze Lies en Klaas naar Amsterdam brengen, die vandaar met het vliegtuig de verre wereld in zullen trekken. En dat wordt haar te machtig. Hij begrijpt het. Zelf heeft hij het er ook moeilijk mee.

"Wat is er, Dirkje," zegt hij. "Waarom schreien?" En hij komt op de rand van het ledikant zitten.

Ze grijpt zijn hand vast. "Och, Sikke, dat

hem dat aan landbouwkundige bekwaamheden even grote aandacht wordt besteed als aan andere beroepen.

De liberaal Hubert Badanai van Fort William uitte zijn bezorgdheid over de daling in de immigratie in 1969. Hij vindt dat mensen die al een baan gevonden hebben toegelaten dienen te worden, ook al komen zij volgens het punten systeem niet voor immigratie in aanmerking. De minister antwoordde dat in zo'n geval 10 punten worden toegekend, maar dat toch in hoofdzaak aandacht wordt besteed aan onderwijs, beroeps- scholing, ouderdom en aan de Canadese behoeften op bepaalde terreinen. Hij ontkende echter dat de immigratiepolitiek geheel gericht is op de Canadese economie. Humanitaire omstandigheden worden beslist in acht genomen.

Het comité had interessante gegevens over de 28.000 personen die als bezoekers naar Canada waren gekomen en in 1969 hun immigratiepapieren hebben gekregen. Van die 28.000 waren er 8900 uit Europa (waarvan 2019 uit Engeland en 1624 uit Griekenland). Uit Azië waren er 4693, waarvan het merendeel uit Hong Kong en India afkomstig was. Het aantal van het Amerikaanse continent was 11.183, waaronder er 7222 waren uit de Verenigde Staten. Een groot aantal hiervan bestond uit jongemannen die weigerden militaire dienst te doen in de Verenigde Staten.

Aan 6600 personen die als bezoekers naar Canada waren gekomen werd een verzoek tot immigratie geweigerd.

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en uit

NEDERLAND

★ ★

Europa's "Kroondrager"

"Aen d' Aemstel en aan 't IJ, was: Stemt louter Kabouter! Het daer doet zich heerlyck ope Sy die als keiserin de kroon draeght van Europe."

Zo stak Vondel in zijn dagen de loftrampet over Amsterdam, zijn Amsterdam! De handelsmetropool, de regentenfamilies, de stad van de woelige Bredero en de fijnbesnaarde Rembrandt van Rijn.

En nu de stad van de Kabouters! De val is wel groot.

Merkwaardig voor onze tijd is op dit verschijnsel (5 leden gekozen in de gemeenteraad van 45) niet eens zo heel nieuw voor de hoofdstad, die een Had-je-me-maar, en de provo's reeds eerder naar het stadhuis afvaardigde, de reactie in de pers en voor de t.v. en radio.

De Kabouters vormen een niet al te boosaardig anarchistische groepering, die eigenlijk alle autoriteit en bestuur wil afschaffen. Ook al weer niet zo erg nieuw. Roel van Duyn is hun leidsman. Deze had reeds zitting in de gemeenteraad. Hun verkiezingskreet

Allerlei beschouwingen worden over dit fenomeen gegeven, maar we missen elke aandacht voor het trieste feit, dat deze groep aanmerkelijk meer stemmen trok dan de beide Christelijke partijen, A.R. en C.H. samen.

Men weet het, in Amsterdam spelen de radicalen, door het dagblad Trouw zo sterk gesteund, de voornaamste rol. Jarenlang vormde men met de C.H. één fractie. Dit mocht niet meer. Met de splintergroep Politieke Partij Radicale moest men veel liever aanpappen. Het resultaat? Een verlies van twee zetels, met nog een nul voor de P.P.R.

De A.R. kreeg 14.695 stemmen, een verlies van bijna 4000 vergeleken bij de statenverkiezing van maart j.l.; de C.H. 11.616 tegen 13.088 in het voorjaar. De Kabouters kwamen met 37.836 stemmen uit de bus.

Vergeleken bij vorige raadsverkiezingen is er maar één triest

refrein voor Amsterdam, verlies en teruggang van de Christelijke partijen. Nog niet de helft van de stemmen bij enkele jaren geleden.

Als men bedenkt, dat een ruwe schatting van het aantal belijdende leden der Gereformeerde Kerken in de gemeente Amsterdam de 20.000 overschrijdt en vanouds op de A.R. lijst ook tal van Chr. Gereformeerden en Hervormde Bondsmensen stemden dan is de uitslag welhaast vernietigend. Wel 8 communisten, wel 5 kabouters, en slechts 3 Prot. Christelijken, dat is het huidige beeld van Europa's "kroondrager".

Dat de Pacifistisch Socialistische Partij, zo in de gunst bij sommige hoogleraren en studenten van de Vrije Universiteit, verlies leed is op zichzelf een gunstig verschijnsel, al maakt het Amsterdam niet minder links.

Men kan deze gang van zaken in de hoofdstad niet los zien van de geestelijke neergang, de politieke onverschilligheid en de secularisatie.

Het beeld dat het land in z'n geheel biedt, mag dan wat gunstiger zijn, het wegblijven van 1/3 van de kiezers wijst wel op een bepaalde mentaliteit. De geestdrift is weg en 't zijn niet alleen de leiders der politieke partijen, die daaraan schuld hebben, hoezeer zij bepaalde groepjes van radicalen en jongeren naar de mond praten. 't Zijn niet minder de professoren, predikanten en intellectuelen, die verwarring stichten en dikwijls meehuilen met de linkse wolven in het bos.

Een schrijver in "Nederlandse Gedachten" typeerde deze eigentijdse "een"-zijdige benadering van de vraagstukken als: ontstellend

eenzijdig, roekeloos kortzichtig, anti-westers en zonder begrip voor de democratische vrijheid.

Maar zulk een stem is uitzondering. Wie de kreten van b.v. de A.R. jongeren organisatie "Arjos" hoort, zou kunnen menen met een Chinese culturele revolutie te maken te hebben.

De boerenpartij is bij deze stembus weggevaagd; D.'66 kwam met de hakken over de sloot, meer niet en ook de P.v.d.A. leed verlies.

Over een jaar worden de verkiezingen voor de Tweede Kamer gehouden.

Er bestaat weinig gevaar dat de huidige regerings-coalitie (A.R.P., C.H., K.V.P. en V.V.D.) beneden de 50% komt.

Twee lessen zijn wel te trekken: 1e. Het werken met verbonden lijsten, zowel rechts als links, biedt geen succes. Men kan beter onder eigen banier de strijd ingaan.

2e. Bij kiezers die vanouds trouw waren aan de A.R.P. en C.H.U. is een afbrokkeling zichtbaar, enerzijds naar extreem rechtse partijen als Gereformeerd Politiek Verbond en Staatkundig Gereform. Partij en anderzijds naar de V.V.D. (liberalen). Ook hieruit blijkt duidelijk het ontbreken van een goed contact tussen de leiding van deze partijen en haar leden. Trouwens het teruglopen van het aantal leden der A.R. Par-

tij van bijna 100.000, enkele jaren geleden, tot ruim 80.000 nu, spreekt boekdelen.

Meer beroering dan de verkiezingen heeft de dreigende sluiting van de afdeling rollend materiaal van "Werkspoor", zelf weer een onderdeel van de Verenigde Machinefabrieken, te Utrecht gewekt. De Regering bleek wel bereid credietgaranties te verlenen voor bepaalde bedrijfstakken van de V.M.F., maar niet voor deze afdeling en evenmin de Ned. Spoorwegen (semi-staatsbedrijf) te verplichten al haar orders daar te plaatsen. Een Duitse fabriek nl. werkt sneller en goedkoper.

Zou "rollend materiaal" eind 1971 sluiten dan zouden 1000-2000 man ontslagen moeten worden. Daarbij zouden vooral de oudere werknemers de dupe worden. Overigens is er in de "metaal", ook in Utrecht veel vraag naar arbeidskrachten. Momenteel wordt gepoogd door gezamenlijke inspanning Werkspoor te redden. Minister Nelissen heeft op zijn voorganger voor, dat hij argumenten op tafel legt en helemaal niet bang is voor de Kamer, waarvan hij nog kort geleden deel uitmaakte. En dat is voor een minister een niet te onderschatten voordeel.

Cn.

GOOD NEWS FROM THE FRUITLAND-GRIMSBY CHRISTIAN SCHOOL

This is a report made up in great gratitude of heart. Three years ago the John Knox Memorial Christian School in Fruitland, serving the Fruitland-Grimsby area, had to extend its classroom facilities, and God made the people willing to give and in a drive more than \$27,000 was collected. A new drive was organized in the month of June of this year, because a deficit was showing up for the coming school-year, and the amount required was \$16,500. The big idea was to pay

off at one go the total debt of the school, and the big kick-off was made by the pupils of the school themselves who collected \$1200 by a walkathon. When the result was known we might praise the Lord in a meeting of thanksgiving in the Grimsby church: more than \$21,000 was collected and the school is from now on free from debt. This is something unique in Canada; and the pupils (of grade 7 and 8) have done their very best; and the canvassers did a good job; and the organization was exemplary; but above all we may praise Him who made the hearts willing to give.

L.Pr.

ALS U C.C. WAARDEERT — help ons dan door het aanbrengen van één of meer nieuwe abonnees!

We belonen Uw medewerking gaarne met een premieboekje.

Wervingskracht

Het was in een vergadering van het bestuur van een christelijke school, dat een aanvraag behandeld werd van iemand, die geen lid was van de schoolvereniging. De aanvrager was lid van een z.g. "Goepel Church". De man had niet, zoals vaak het geval is, de zaak laten zitten toen hij hoorde hoeveel schoolgeld hij betalen moest. Hij was bereid dit te doen. Maar er kwam nog iets anders. Volgens een indertijd genomen besluit moest hij tevens een bedrag extra betalen, omdat hij nog niet kerk, had meegewerkt aan de school te stichten. En dat extra bedrag was geen kleinigheid!

Er zijn natuurlijk allerlei logische overwegingen te bedenken voor een dergelijk bestuursbesluit. Het is zo, dat de man niets voor de oprichting van de school had betaald en daarom was het in het geheel niet vreemd, dat hij nu extra moest betalen.

Maar toch... Wij doen ons best om anderen voor ons standpunt te winnen. Scholen maken hier en daar reclame in de dagbladen. Op ander terrein proberen wij ingang te vinden in evangelische kringen. Op de laatste Evangelical Convention was een uitstalling van bladen, waarin de "reformed" levensbeschouwing op diverse terreinen uiteen werd gezet. Zeer binnenkort gaan de vakantie-bijbel-scholen weer open op verschillende plaatsen. Op het eerste gezicht doen wij dus genoeg om anderen naar ons over te halen.

Maar is het ons menens? Dat is een enigszins onbeholpen vraag. Uit de aard der liefde behoef je de goede bedoelingen niet in een verkeerd daglicht te stellen. Natuurlijk niet, maar toch wagen wij de vraag nog eens te stellen. Is het ons menens? Willen wij dat anderen tot ons overkomen en verwachten wij dat zij dat doen, al moeten wij daarbij enig geduld oefenen?

In het laatste nummer van de "Mennonite Brethren Herald" stond een ingezonden stuk van iemand, die met een Mennonite getrouwd was en daarom ook Mennonite geworden was, maar die deze stap grotelijks betreurde. Zij was in naam wel Mennonite, maar haar gehele wezen verzette zich er tegen. Volgens deze dame word je nooit een echte Mennonite als je niet in die kring geboren bent. Slaat een dergelijke kenschetsing misschien ook op ons, "reformed" christenen? Kan iemand zich onder ons thuis voelen?

Het is maar een vraag, maar misschien een vraag die de overweging waard is. Wij doen aan evangelisatie, maar vrijwel overal ontmoet men de ontmoedigende ervaring, die de boodschap niet aanslaat. Waarom niet? Waarom vindt de boodschap van mensen als Dr. Billy Graham en Leighton Ford wel ingang en de onze niet? Kan het zijn dat wij, zonder het te beseffen, zelf de weg blokkeren?

De vraag kan ook van andere zijde benaderd worden. Waarom zou iemand, die vreemd staat tegenover onze levens- en wereldbeschouwing, naar onze zijde overkomen? Welke aantrekkingskracht gaat er van ons uit? O ja, wij houden er wel rekening mee, dat het geloof een gift van God is. Maar wij hebben het nu over onze wervingskracht. Is die sterk genoeg om anderen te bewegen onze inzichten te delen?

De praktijk geeft ons het antwoord.

Nu is het veel gemakkelijker om het probleem te stellen dan om de oplossing te vinden. Maar om een oplossing te vinden moet men toch het probleem wel goed voor ogen hebben. Een eerste vereiste is, dat wij ons daarvan ter dege bewust zijn. Maar als wij ons daarvan bewust zijn, dan ligt de oplossing misschien dichterbij dan wij vermoeden. Juist omdat het geloof en een inzicht in God's Woord een gift is van de Heilige Geest, is de oplossing wellicht dichterbij dan wij vermoeden.

Er is geen vader die zijn zoon een slang zal geven als hij hem om brood vraagt. Veel minder zal uw Hemelse Vader de Heilige Geest weigeren aan degenen, die Hem daarom bidden. Dat is een belofte die nimmer faalt. Als wij bereid zijn afstand te doen van ons intellectuele en inderdaad openstaan voor het werk van de Heilige Geest onder ons, dan zullen wij ons zien, hoe dat onze wervingskracht zal verhogen. Dan gebeurt er iets met ons. Dan verandert er misschien ook wel iets in ons. Dan gaat het niet zozeer om ons persoonlijk, om ons standpunt, of om onze organisatie, maar dan gaat het er om, dat anderen God in ons zien. Dan werken wij als een spiegel. Een spiegel reflecteert. Daarin zie je iets wat je anders niet ziet. Zo zal het moeten zijn als anderen ons zien. Niet om wat wij voorstaan of om wat wij gepresteerd hebben. Maar omdat zij, wanneer zij ons gadeslaan, iets zien wat zij anders niet zien.

Als wij daaraan meer aandacht besteden, zal het allereerste beter gaan met onze wervingskracht. Dan is het niet onze etnische achtergrond, die ons onderscheidt, maar dan is het de genade van God, die in ons en in onze acties tot uitdrukking komt. En geloof maar dat dit aantrekkingskracht geeft.

D.F.

Als U denkt dat Ontario zijn vervuilingproblemen kan oplossen buiten U, dan hebt u niet nagedacht

Gelukkig wordt er heel wat gedaan aan de bestrijding van de vervuiling op dit moment. Maar om de strijd vol te houden en te winnen heeft Ontario uw hulp nodig.

HOE WORDT VERVUILING EIGENLIJK VEROORZAAKT?

Een minder prettig antwoord: wij doen het, de bevolking. Mensen die de producten van de industrie kopen. Mensen met auto's en boten. Mensen die vliegen. Mensen die cottages bouwen en huizen verwarmen. Zelfs mensen die vee houden. Vervuiling is nu ieder's probleem.

WAT DOET DE REGERING TEGEN DE VERVUILING?

Het Ontario Provinciaal Bestuur is er druk mee. Sinds de oprichting van de Ontario Water Resources Commission in 1957 en het aannemen van de eerste provinciale wet tegen luchtvervuiling in 1958, heeft Ontario bekendheid verworven als een van de meest actieve bestrijders in de wereld van vervuiling.

INDUSTRIELE VERVUILING IS EEN MISDAAD

Er bestaat thans een strenge wetgeving welke vervuiling in Ontario maakt tot een misdrijf. Deze wetgeving bepaalt wat industrieën nog aan afvalstoffen mogen afvoeren in lucht of water en wat niet. Deze wetgeving wordt streng ten uitvoer gelegd en overtreders worden vervolgd. Bovendien zijn er door de regering aangestelde ingenieurs en specialisten in de bestrijding van de vervuiling welke de industrieën helpen bij het plannen, ontwerpen en installeren van apparaten tegen de vervuiling.

LUCHTOORLOG

Ontario heeft een speciale groep aan het werk ten behoeve van de lucht-

zuivering. De regering heeft een Air Management Branch ingesteld met een getrainde staf van meer dan 200 specialisten, gesteund door een budget van meerdere miljoenen dollars. Met dit soort machtsontplooiing gericht tegen de vervuilingproblemen, kunnen we allen wat gemakkelijker ademen.

WATEROORLOG

De strijd tegen de watervervuiling is in volle gang en is aan het winnen. De Ontario Water Resources Commission werkt samen met gemeenten door de hele provincie heen t.z.v. het plannen en aanleggen van watertoevoer en riool-systemen. Tot op vandaag werd meer dan een biljoen dollars uitgegeven voor dit soort projecten, met gevolg dat Ontario's rioolwaterbehandeling de beste is in Canada.



Hierboven ziet U een van Ontario's 250 controle-stations. Een aantal daarvan — uitgerust met 's wereld's allernieuwste instrumenten — onderzoeken continu de kwaliteit van de lucht i.v.m. weersomstandigheden; deze gegevens worden dan rechtstreeks doorgezonden aan een centraal bureau voor interpretatie en onmiddellijke actie.

WAT KUNT U DOEN TEGEN VERVUILING?

Trek het U aan en blijf het U aantrekken. U kunt er voor zorgen dat uw boot, uw cottage, uw auto of uw fabriek het probleem van de vervuiling niet verergert. U kunt uzelf en uw kinderen voorhouden dat de lucht geen asbak is, dat rivieren en meren geen gratis rioolleidingen zijn, en dat de goede aarde geen drek is.

U kunt zich voorbereid houden om te investeren in een schone, gezonde provincie, ten behoeve van onze kinderen. Om dit te kunnen doen, hebben wij een gezonde economie nodig die onze goede voornemens steunt. Een van de manieren om te helpen is om — wanneer prijs en kwaliteit vergelijkbaar zijn — Canadese waar te kopen.



In Ontario zijn we voortdurend bezig om de auto te bestrijden in een gevecht voor frisse lucht. Strenge bepalingen op uitlaatgassen (de eerste van dit soort in Canada) werden in 1968 afgekondigd en versterkt in 1969. Resultaat: auto's van het jaar 1970 dragen voor 70% minder bij tot de luchtvervuiling dan de modellen van voor 1969.

De levensstijl van het Canada van morgen bevat vele uitdagingen. Maar het is Ontario's stijl om die uitdagingen vandaag reeds tegemoet te treden.

Government of Ontario

Department of Trade and Development

ER IS ZOVEEL ONWETENDHEID

Gistermorgen preekte ik te H. Eens ouderling, een zeer sympathieke figuur, vertelde mij: We willen de bisschop van Den Bosch, mgr. Bluyssen, vragen om bij ons voor te gaan in een avonddienst op zondag. Het zal wel niet zo gemakkelijk zijn, want het is de vraag of de andere wijken van onze gemeente daarmee akkoord zullen gaan. Maar de avonddiensten worden immers toch bijna niet meer bezocht en dan krijgen we misschien weer eens de kerk vol.

Ik zei hem: Hoe kunt u deze bisschop uitnodigen? Hoe kunt u daar zelfs maar aan denken? Mgr. Bluyssen staat toch immers ook achter de Nieuwe Katechismus, die immers op last en met goedkeuring van alle Nederlandse bisschoppen verschenen is. En weet u dan niet dat die Nieuwe Katechismus het plaatsbekledende lijden en sterven van Christus ontkent? Hoe kunt u iemand op onze kansel toelaten, die het "een middeleeuwse idee" vindt, wanneer wij belijden dat "de zonde een rechtsorde vernielde en dat straf en pijn deze in orde konden maken" en die zegt, dat wij niet moeten "menen dat de Vader wilde dat er bloed moest vloeien" en dat "de Vader Jezus! pijn niet nodig had als plaatsvervangende straf", enz.?

Staat dat werkelijk in die N.K.? — zo vroeg hij mij. Inderdaad, antwoordde ik, u kunt het lezen op pagina 330-332.

Dat is mij al dikwijls opgevallen, dat er zoveel onwetendheid is, ook bij onze ambtsdragers. Dat is te begrijpen. Onze voorgangers roepen ons voortdurend op tot meer oecumene met Rome, want, zo zeggen ze, die kerk is toch zo geweldig veranderd in Nederland. Maar ze voegen er niet aan toe, dat die veranderingen geheel in vrijzinnige richting zijn gegaan.

Een christelijk gemene deler

Nog zo'n voorbeeld. Twee kinderen van mij gaan naar het christelijk lyceum van Arnhem. Nu kregen wij van het Curatorium van de Vereniging Het Christelijk Lyceum een schrijven, waarin zij voorstelden dat er één nieuwe middelbare school zou komen, samen met de r.-katholieken. De wethouder van het onderwijs van de gemeente van Arnhem had nl. eerst voorgesteld te komen tot oprichting van een "open school, waarin openbaar, r.-katholiek en protestants-christelijk voortgezet onderwijs gelijkelijk opgaan". Vol-

gens het curatorium zouden we niet een "open school" kunnen vormen met het openbare onderwijs, maar wel met de r.-katholieken, want: "Het gemeenschappelijk geloof van r.-katholieken en protestanten dat Jezus de door God gezonden Verlosser is, maakt het verantwoord over te gaan tot samenwerking in evangelische zin".

Maar wat is dat nu voor een gemeenschappelijk geloof? De stelling: "Jezus is de door God gezonden Verlosser" kan op allerlei vrijzinnige wijzen geïnterpreteerd worden, o.a. op de wijze van de Nieuwe Katechismus. Er wordt dan nog de verzekering gegeven, dat de beide besturen (r.-k. en prot.-chr.) "menen dat van de aan te trekken docenten dient te worden gevraagd dat zij de grondslag van de school aanvaarden en beleven". Onze vraag is: welke grondslag? Van de Heidelbergse of van de Nieuwe Katechismus? In elk geval zullen onze kinderen dan roomse leraren krijgen, die de paus erkennen als plaatsbekleder van Christus op aarde of het plaatsbekledende verzoenende sterven van Christus loochenen.

De ruimte van de Geest

Het artikel is een beetje lang geworden, maar ik dacht dat het goed zou zijn op deze gedocumenteerde manier nog eens te onderstrepen wat D.F. schreef, nl. dat het voorbeeld van de gereformeerde kerk van Nederland niet zo erg aantrekkelijk is. Ik meen dat dan de ondergang van de Chr. Ref. Church pas voorgoed zou worden ingeluid.

Het is waar dat wij moeten uitbreken uit de ghetto-mentaliteit van vroeger. Maar dan moeten we het voorbeeld van de apostelen volgen en niet van de Nederlandse gereformeerde kerken.

De apostelen hadden ook lang in een ghetto-mentaliteit geleefd. Ze dachten dat het heil eigenlijk alleen was voor de joden en voor tot het jodendom bekeerde heidenen, die dan ook volledig de wet van Mozes zouden moeten onderhouden. Ondanks de voortdurende omgang met de Here kwam die gedachte toch telkens bij hen terug.

Zo zitten ze ook bij elkaar in Jeruzalem, bang, liefst met gesloten deuren, maar toch uitziende naar de beloofde pinksterdag. Dan breekt de Heilige Geest hun harten open en stelt hen in de volle,

heilige ruimte Gods. Dan is alle angst geweken en Petrus, die nog maar pas weggekropen was voor het vingertje van een dienstmeisje en daardoor de Here verloochend had, wordt nu een machtig getuige voor de toegestroomde menigte. En op die dag werden er drieduizend toegevoegd tot de gemeente die zalig wordt.

Voortdurend heeft die Heilige Geest de jonge gemeente moeten uitstoten naar buiten, naar Samaria, naar de heidenwereld, naar de uitersten der aarde. En telkens weer kwam er het verzet en zelfs de van Geest vervulde Petrus be- zweek enige tijd, zodat Paulus hem moest vermanen.

"... en uw dochters zullen profeteren"

Ik heb gistermorgen in H. een stukje voorgelezen uit het artikel van D.F., dat ik daags tevoren met de post had ontvangen. Ik heb het aan de hand van mijn tekst (Joh. 14:16) proberen duidelijk te maken, waarmee D.F. zijn artikel eindigde: "Als wij dat gaan beleven, dan worden wij getuigen van het krachtige werk van de Heilige Geest. Dat kan niet mis- sen." Inderdaad, want de beloften Gods zijn onbetwistbaar, ook de belofte van de uitstorting van de Heilige Geest over hen die Hem daarom ootmoedig en met aandrang blijven vragen, pleitend op die belofte alleen.

Dan worden we gesteld in de ruimte van de Heilige Geest. Dan komen we los van onszelf, los van wat "men zegt". Dan zijn we geen slaaf meer van de tijdgeest, van de publieke opinie, "want gij hebt niet ontvangen een geest van sla- vernij om opnieuw te vrezen, maar gij hebt ontvangen de Geest van het zoonschap, door welke wij roepen: Abba, Vader. Die Geest getuigt met onze geest dat wij kin- deren Gods zijn" (Rom. 8:15-16).

Op het pinksterfeest haalt Pe- trus de profetie van Joël aan: "Ik zal uitstorten van mijn geest op alle vlees; en uw zonen en doch- ters zullen profeteren". Moge ook de Canadese dochterkerk profe- teren tegen de Nederlandse moe- derkerk en haar terugroepen naar de wateren des levens, naar het levende Woord Gods alleen.

(Ds.) H. J. Hegger.

WAT IS EEN BURGERSCHAPSKAART?

(Can. Scene) — De zg. "Can- dian citizenship certificates" wor- den in twee vormen uitgegeven: allereerst het papieren document dat men krijgt als men Canadees staatsburger wordt en een klein geplastificeerd kaartje dat men gemakkelijker bij zich kan dragen.

Dit kleine kaartje kan door ie- dereen worden verkregen die Ca- nadees staatsburger is. Dat bete- kent iedereen die het staatsburgers- chap heeft verkregen, of iemand die een bewijs kan overleggen dat hij in Canada is geboren. Men kan hierom vragen bij de Citizenship Registration Branch in Ottawa. Men kan ook bij het dichtstbij- zijnde "citizenship court" een aan- vraagformulier aanvragen. En dan behoeft men nog slechts enkele eenvoudige mededelingen te doen, bewijs van staatsburgerschap in te sluiten en het, vergezeld van \$2.00, terug te zenden.

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Know Canadian Industry Better:

THE WONDERS OF TELECOMMUNICATION

by Frederick J. Terrence

Canada is an unusual country. In spite of its great size, its communication services are second to none in the world. Telecommuni- cation plays a major role in this scene. Telecommunications may be broadly termed machine-to-ma- chine communications. It is a field with utterly fantastic opportuni- ties for the electronic engineer, or those now being trained in this new-day industry.

New Canadians skilled in elec- tronics may expect promising and exciting careers in telecommuni- cations, in research and in the development of new devices, in maintenance and several other areas, for it is predicted that, within a short time, machine-to-machine communication will ex- ceed man-to-man exchanges in volume of information.

Canada has two major telecom- munication companies — the Ca- nadian Pacific and the Canadian National. Their services range from simple messenger-delivered telegrams to highly sophisticated computer-controlled systems for corporations, government, military and transportation companies.

The backbone of CN-CP Tele- communications is their Trans- continental Microwave system which spans Canada from St. Johns, Newfoundland to Vancou- ver. It is the North American land link which binds Britain, Canada, New Zealand and Austr- alia, and can handle virtually any communication that may arise.

It is difficult for the average person to understand the positive- ly amazing things which telecom- munications provide. Let me tell you about a few of them. In To- ronto, there is a "Data Central", a computer-operated centre where all reservations for Air Canada, Canadian Pacific Airlines and Ca- nadian National Railways are han- dled and processed by machine! Our CNR was the first railroad in North America to make reser- vations by computer! This amaz- ing centre also provides Air Can- ada pilots with all needed flight data — by machine! The computer absorbs weather reports fed to it from 171 weather stations across Canada, analyzes the information and decides where and at what time it is to be sent!

Telecommunications play a major role in business. Drawings, weath- er maps, photos may be instantly transmitted far and wide. From the Toronto Stock Exchange, in- stant information on quotations can be sped throughout North America at the twist of a dial.

Auctioneers and buyers need no longer be at the same place during auctions. A Tele-Bid system tells the buyer the asking price and then he is able to follow and bid on transactions. On a machine no bigger than a typewriter, and ar- rayed with buttons and dials, he can 'be there' at any auction so serviced.

Data from business machines is transferred to computers, and sped to other places in an instant. In Canada's far north, places like Whitehorse, Dawson City, and Yel- lowknife enjoy modern telecommu- nication. Over 1,900 miles of cable and 55,000 locally-cut poles, these Arctic communities may commu- nicate instantly with the rest of the world.

Telecommunications are an es-

sential part of our NORAD de- fense system. Information flows constantly from remote detection sites to control centres. Intercep- tor pilots and missile crews can be alerted within seconds!

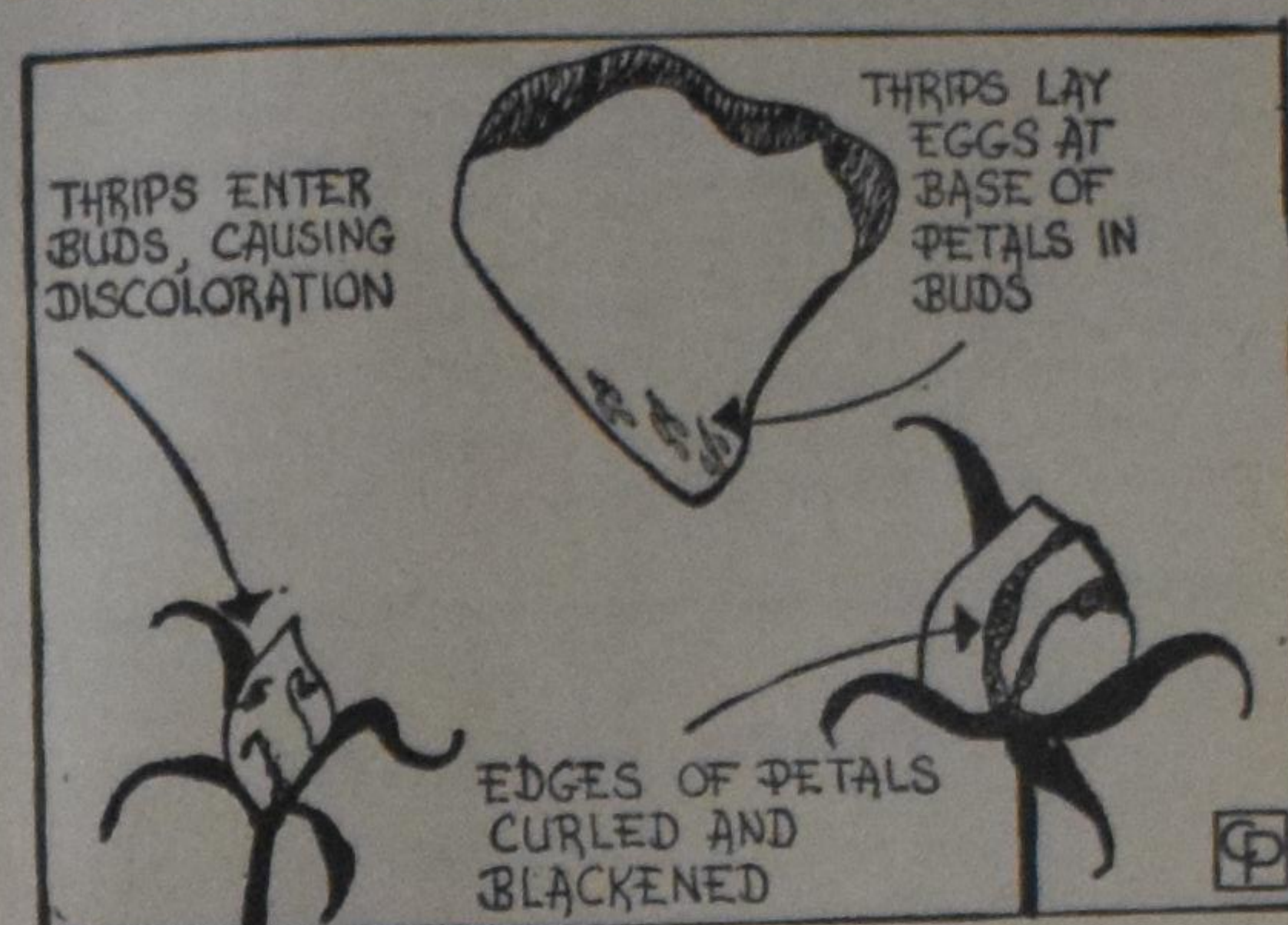
Now satellites have joined the system, as Canadian telecommu- nications surge forward to rank among the world's best. In over- seas areas Canada is closely linked with more than 133 countries.

Telecommunications are of such importance that a separate branch of the Canadian Department of Transport in the Federal Govern- ment is set up to regulate, con- trol and assist in all areas of this vital Canadian industry.

If your skills lie in this field, do not hesitate to join Canadian telecommunications in whatever ca- pacity you can. It is a jet-age industry, only awaiting enterprise, invention and innovation, and it holds the promise of fame for some, and lucrative careers for many.

TODAY'S GARDEN-GRAPH

Reg. U. S. Patent Office



Be Prepared to Protect Roses

By EDNA HALLIDAY

Distributed by Central Press Association

THRIPS seem to be more severe in some years than in others so be prepared to battle them when they first arrive.

Several generations develop each summer. During hot, dry weather they complete a life cycle in less than two weeks.

Once your roses start to bloom and seem to be misshap- en or "balled"—suspect and look for thrips. They are equipped with mouth parts for piercing and rasping plant tissue.

Garden roses are subject to attack by several species of thrips. They enter the develop- ing flower buds and feed on the tender parts, causing the petals to become discolored, as shown in the accompanying GARDEN- GRAPH. Often the flowers fall

to open. If they do, the edges of the petals are curled and blackened, as shown.

Adult thrips lay their eggs in the base of the buds while the latter are still quite small. The eggs soon hatch and the young thrips suck the plant's juices, interfering with the blossoms opening properly.

If you find buds infected with thrips, cut them off and burn them. This will help reduce their population. Do not throw damaged buds on the ground, because the insects will quickly desert them and travel to un- opened buds. Spray infected plants with malathion every few days so that new blooms will be thrip-free.

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MRS. GEORGE VANIER, WIDOW OF THE LATE GOVERNOR-GENERAL, her eldest son, Dr. Jean Vanier (left), and the Hon. John Yaremko, Ontario's Minister of Social and Family Services, (right), are pictured at the opening of a home for mentally retarded adults. The living conditions in "Daybreak", situated near Richmond Hill, Ontario, are patterned after a village in France where Dr. Vanier has houses for mentally deficient men and women. The home is part of a modern trend to give the mentally retarded a sense of usefulness and help them fit into a small society. (Globe and Mail Photo)

Van andere drukpersen

Ds. J. J. Buskes over waarde christelijk onderwijs

Uit het dubbel-nummer van "School en Ouders" — februari-maart 1970, nemen we graag een opmerkelijk artikel over van de hand van ds. J. J. Buskes. Hij wijst daarin nadrukkelijk op het gebod van Jezus: "Maakt alle volken tot mijn discipelen". Ds. Buskes schrijft onder de titel: "Onze opdracht" het volgende:

Op een avond zaten wij — een gezelschap van twintig mensen — te praten over de geestelijke ontwikkelingen, die zich in onze dagen in kerk en christendom voltrekken. Op een goed ogenblik kwam de zending aan de orde.

Tot ons gezelschap behoorde een rooms-katholieke geestelijke van vijftienveertig. Vele jaren behoorde hij tot de conservatieve rooms-katholieken, maar dat was voltooid verleden tijd geworden. Hij was nu één van de progressieven. Toen de zending aan de orde kwam, barstte hij los: "Van de missie heeft tot nog toe niets gedeugd. Het moet heel anders. Met het verleden moeten wij breken. Missie kan en mag in onze tijd enkel en alleen ontwikkelingshulp zijn. Over Christus moeten wij zwijgen. Alleen, wanneer de mensen vragen, waaraan wij onze inspiratie voor dat ontwikkelingswerk ontleen, mogen wij aarzelen en voorzichtig iets over Christus zeggen".

Het gezelschap, dat vrijwel geheel uit jongeren bestond, zat een beetje beduusd naar deze uitbarsting te luisteren. Ik was niet zo beduusd, omdat ik het zo al meer had gehoord. Als de oudste van het gezelschap voelde ik mij gedrongen, mijn rooms-katholieke collega, bescheiden maar toch beslist een vraag te stellen: "Hoe lang hebt u er over gedaan om tot dit inzicht te komen?" Het antwoord was: "Een half jaar geleden dacht ik er nog heel anders over", waarop ik mij weer roepen voelde, weer bescheiden en beslist, te zeggen: "Dan moet u er nog eens een nachtje over slapen en vooral niet vergeten uw avondgebed te doen". Toen zat mijn collega wat beduusd te kijken.

Er is op het ogenblik bij velen de neiging alles op de éne kaart van de ontwikkelingshulp te zetten: bestrijding van de honger, sociale en economische hulp, verdeling van de wereldarmoede en de wereldrijdheid. Dit alles is noodzakelijk en de kerk is geroepen in haar prediking de bereidheid tot dit alles in de harten te wekken, want daar ontbreekt nog al wat aan. Ik geloof echter, dat we hopeloos tekort schieten, wanneer

wij de zendingsarbeid in deze ontwikkelingshulp laten opgaan. Jezus zegt: "Gaat dan heen, maakt alle volken tot mijn discipelen en doopt hen in de naam van de Vader en de Zoon en de Heilige Geest en leert hen onderhouden al wat ik u geboden heb".

De opdracht, ons in deze woorden toevertrouwd, omvat ook de ontwikkelingshulp, maar ze omvat veel meer.

Maakt alle volken tot mijn discipelen. Dat is geen kleinigheid, als we er aan denken, dat het ook betekent, dat we hen moeten doppen en leren onderhouden al wat Jezus ons geboden heeft.

Naar mijn overtuiging hebben de missie en de zending, waarop we alle mogelijke kritiek kunnen hebben, altijd beseft en terecht beseft, dat deze opdracht ook het christelijk onderwijs in zich besluit met als uitgangspunten: het evangelie, de doop en de geboden van Jezus.

Wij zijn misschien iets meer gaan beseffen, dat christelijk onderwijs niet zo'n eenvoudige zaak

is en een christelijke school — een school met, van en tot de bijbel — veel meer is dan een gewone school met als aanhang bijbelse geschiedenis, gebed, psalmen en gezangen.

Als we denken aan de jeugd van Azië, Afrika en Latijns Amerika, bezondigen we ons aan die jeugd, wanneer we ons suggereren, dat we haar wezenlijk helpen door hen te laten delen in de zegeningen van onze techniek of hun magen te vullen. Is het dan nog niet tot ons doorgedrongen, dat de welvaartsstaat, hoe noodzakelijk ook, op zich nog niet bijdraagt tot het welzijn van de mens? Miljoenen teenagers in Azië, Afrika en Latijns Amerika vragen ons om onderwijs. Dat onderwijs zijn wij hun verschuldigd, maar dan onderwijs, waardoor ze gevormd worden tot discipelen van Christus in de volle en rijke zin van het woord. Wij kunnen al onze rijkdommen over Azië, Afrika en Latijns Amerika uitstorten en toch tenslotte stenen voor brood geven.

Laten we er ons over verheugen, dat de organisatoren van de Unie-collecte ver over de grenzen van ons land heen zien. Wat zien ze dan?

Nood, lichamelijke en geestelijke nood.

Mogelijkheden, kansen van Godswege.

De wereldvelden zijn wit om te

oogsten. Ja, ik zie wat u niet ziet, maar u moogt het ook zien, als u de wereld ziet met de ogen van Jezus en dat mag. Bidt dan de Heer van de oogst, dat Hij ons onze roeping doet verstaan voor de kinderen in de hele wereld. Het zijn Zijn kinderen.

Als u het nog niet ziet, moet u er nog maar eens een nachtje over slapen en uw avondgebed vooral niet vergeten.

J. J. Buskes.

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Als we deze cijfers bekijken, behoeven wij vrouwen in deze moderne tijd ons niet achteruit gezet te voelen, al wordt dit momenteel

nogal gepropageerd. Het was heus niet aan slaafse onderwerpenheid aan onze mannen dat we dit bedrag bij elkaar hebben gebracht, maar uit onze vrije vrouwelijke wil, zodat onze kinderen het onderwijs kunnen ontvangen wat begrepen is in Gods Woord.

Daarom gaan we blijmoedig door met sparen, zeker nu de wens in vervulling gaat, dat we dit jaar een nieuwe school krijgen.

De opzet was destijds, de school te voorzien van instrumenten voor de science room. Daarvoor was op de bank \$5000.— vastgezet. Verder kunnen we nog \$3000.— schenken voor andere doeleinden. Wil

dit nu zeggen dat onze kas leeg is? O no! We hebben nog een saldo! En dan, wie weet wat er nu al weer in de busjes zit. Want nu alles op volle toeren gaat draaien, zetten we ons meer en meer achter onze busjes-actie, tot ondersteuning waar dit nodig mag zijn.

De Committee.

The New Testament does not say, 'You shall know the rules, and by them you shall be bound,' but 'You shall know the truth, and the truth shall make you free.'

John Baillie

Uitbreiding Uitkeringen Ziektekostenverzekering voor Ontario's Groeierende Bevolking

Vanaf 1 juli 1970

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FROM THE BOOKSHELF

An Important Publication

"LIFT-OFF". Astronauts and Space Scientists speak their faith,
by James C. Hefley.

Published by Zondervan Publishing House, Grand Rapids, Mich.

A science fictioneer, Ray Bradbury thinks that churches may be full again by the end of this century because of space exploration. At first sight you may be inclined to brush this thought aside. What has space exploration to do with the church? After reading this book, however, you may have other thoughts. If you have the same experience as this reviewer, you are sorry when you have reached the end of the book and you want to read it again.

The author has traveled to the major space centers and has talked to various astronauts and space scientists and has written down what he has seen and heard. When reading the book you are, as it were, introduced to men, who have become famous already, like Dr. Werner von Braun, John Glenn, and Frank Borman. But also to others who will make headlines in future space probes or to people who may never be nationally publicized, because they work behind the scenes but nevertheless contribute tremendously to the space expeditions.

On the one hand, one feels very small when one sees how easily these people handle difficult mathematical and scientific problems. On the other hand, one cannot help but feel extremely rich when one discovers that these giants of the space industry display a childlike and yet strong faith in God and in Jesus Christ.

A small example, Dr. Rodney W. Johnson, a planner of Post-Apollo Lunar Missions (a scientist who fills a very important function among the people who prepare the space flights), says this:

I'm amazed at the space people I encounter who genuinely believe in Christ. I meet them in committees, at lunch, and at places where space hardware is being developed and manufactured. Why just the other day I talked to a man who just two years ago was the most profane person I had ever encountered. Now he is conducting Bible classes in his home. (page 89)

And this is by far not the only example. The book is literally filled with quotations, all from prominent persons, who do not shy away from their strong belief in God compared with a highly developed scientific mind.

The temptation is great to quote many passages from this book. We cannot do this, of course. It would be more profitable to read yourself. Especially we would like to see it in the hands of many young people. True, you may not fully agree with all theological interpretations of some astronauts and scientists, but that does not in the least take away the importance of this report.

A few quotations, however, may serve to increase your appetite. Take for instance Dr. Werner von Braun, the number one American space scientist, the "human dynamo behind modern rocketry, the man above all others whose expertise, vision, and leadership has been responsible for Americans going to the moon." (page 15)

Dr. von Braun says among others: "In our search to know God... Jesus Christ should be the focus of our efforts, and our inspiration. The reality of that life and His resurrection which we Christians will celebrate this coming Easter Sunday, is the hope of mankind." (p. 16)

And further:

"Science in its drive to understand the creation, and religion in its drive to understand the Creator, have many common objectives. Nevertheless, there have been conflicts in the relationship between science and religion. Today, at best, we can say that there is peaceful co-existence between the two."

Personally I find this state of affairs unsatisfactory, for I regard the Creator and His creation as an entity. 'The heavens declare the glory of God, and the firmament sheweth His handiwork,' we read in the beautiful 19th Psalm. To me, science and religion are like two windows in a house through which we look at the reality of the Creator and the laws manifested in His creation. As long as we see two different images through these two windows that we cannot reconcile, we must keep trying to obtain a more complete and better integrated total picture of the ultimate reality by properly tying together our scientific and religious concepts. If we cannot do so yet, this is a matter of human inadequacies, certainly not a question of God's sufficiency." (p. 24)

Or take Vernon Grose, whose engineering, management and academic insights from the Mercury, Gemini, Apollo, and other programs are sought by major aerospace companies in training their managers. The Technology Manager of IBM's Systems Development Division calls Grose "not the usual academic reliability consultant" but one who "has lived in the real world". Grose has this to say:

What I'm hitting at is this matter of trying to live life in compartments. I see myself as a whole person with the spiritual, the scientific, and just plain everyday living meshing together. I find spiritual illustrations in science and scientific

illustrations in the Bible. I can't buy the scientist who rejects everything he can't observe or experience sensually, nor can I buy the religious person who tries to live apart from the world. The wise person strives for wholeness. That may be one reason why so many astronauts are believers." (page 59)

Brooks Watson is Pan America's chief staff engineer for maintaining all launch complexes at Cape Kennedy. Watson, a square-shouldered 45-year-old Baptist deacon and Sunday School teacher, has been at the Cape for dozens of history-making space shots. In teaching students in pneumatics, mechanics, and hydraulics, he observes:

When someone starts on the jag that nothing is absolute anymore, I point out that there is one constant in the physical world, the speed of light. In fact, Einstein's whole theory of relativity that upset so many so-called fixed laws is based upon the speed of light being constant in a vacuum. This can lead to a personal witness where I say that Christ — the Light — and the Bible are 'constants' for me.

In figuring orbits you must have a dependable point of reference. This brings us to geodesics, the science dealing with the size and measurements of the earth. An astronaut in orbit must have an earth point of reference to measure where he is. If he can't measure where he is, he can't measure where he is going.

I reason that if the theory of relativity is right and the speed of light is constant, then anything or anyone going at the speed of light would not be bound by time. Because Christ is light, He is not imprisoned by time. He is the Alpha and the Omega, and can know our beginning and end.

I truly believe that no one can know the highest meaning of life until he stakes his life to Christ and make Him his point of reference. (p. 81, 82)

Rodney Johnson, mentioned before, has an interesting remark about theologians, when he says:

There are lots of interesting things which theologians and space scientists could discuss together. There's no reason why science and religion in the space age shouldn't become more compatible as space discoveries and scientific knowledge increase. I would like to see an international committee on space science and theology formed. Such a body could promote dialogue and provide a forum where the results of scientific and theological thought could be discussed. Ultimately, the pursuit for truth among theologians and scientists

must come together in a unity that acknowledges God and the divine order of man and the universe. (p. 91)

George McKay, who is chief of Flight Evaluation at the Marshall Flight Center, has something to offer on the theory of evolution. He says:

A scientist becomes unscientific when he speaks of a theory as if it were a fact. A good example is the theory of evolution in which science, the courts, and even the Church have become involved. The famous Scopes monkey trial, incidentally, took place about 80 miles from my home town in few years before I was born. The courts say it is all right now to teach evolution in school. But one fine point always seems to get lost: the idea that man descended from apes always has been and is still just a theory. There is absolutely no scientific evidence to substantiate the theory of evolution. The British anthropologist Dr. Louis Leaky has dug up more old bones than anybody, and his findings to date indicate that man and the apes descended in parallel and have no common point of origin. (p. 104)

Lambert Dolphin, a research physicist, who believes that the second coming of Christ may be a kind of cosmic invasion from space, perhaps a hidden body breaking into our three dimensional world, has a Biblical view of his life. He says:

The Bible became a real Book and old problems began to fall away like dead leaves. With God at the center of my life,

I saw what I had been made for in the first place — to love and honor Him. He became relevant in every area of my life as I found the resources for moral living and a new life of perfect liberty in Christ."

Dr. Don Lind, a physicist-pilot and astronaut, gives, to my mind, a quite accurate description of the function of science, when he says:

I see science and the Bible as related but having different purposes. Genesis makes the point that the Lord created the earth as an abode for man. Genesis is not a handbook on how to create worlds. For example, verse 20 of chapter 1 has God commanding the waters to bring forth living creatures, but it doesn't tell you how He did it. Science is concerned with the how. (p. 128)

I could go on, because there are many worthwhile quotations to make.

The book has not been written for scientists or other professional people. It has been written for laymen in easy to understand language. Many photographs increase the value of the book.

The publisher may be commended on this publication. I can only hope that this book may be read by many people, both young and old. It not only makes for interesting reading, it also makes one thankful to know that so many astronauts and scientists have committed themselves to Jesus Christ, through Whom they have learned to know God personally as well as in the impressive works of His creation.

D. Farenhorst.

Beach Evangelism in Bloomfield, Ont.

The Bethany Christian Reformed Church of Bloomfield, which is located in the heart of the Quinte Tourist Region, together with the Chr. Ref. Churches of Belleville and Trenton, will initiate again a program of Beach Evangelism in the Open Air Auditorium of the Outlet Provincial Park, near Bloomfield. The evangelism services will be held each Sunday from June 28th through September 6th, while during the month of July there will also be a Daily Vacation Bible School for the children who are camping in and near the park.

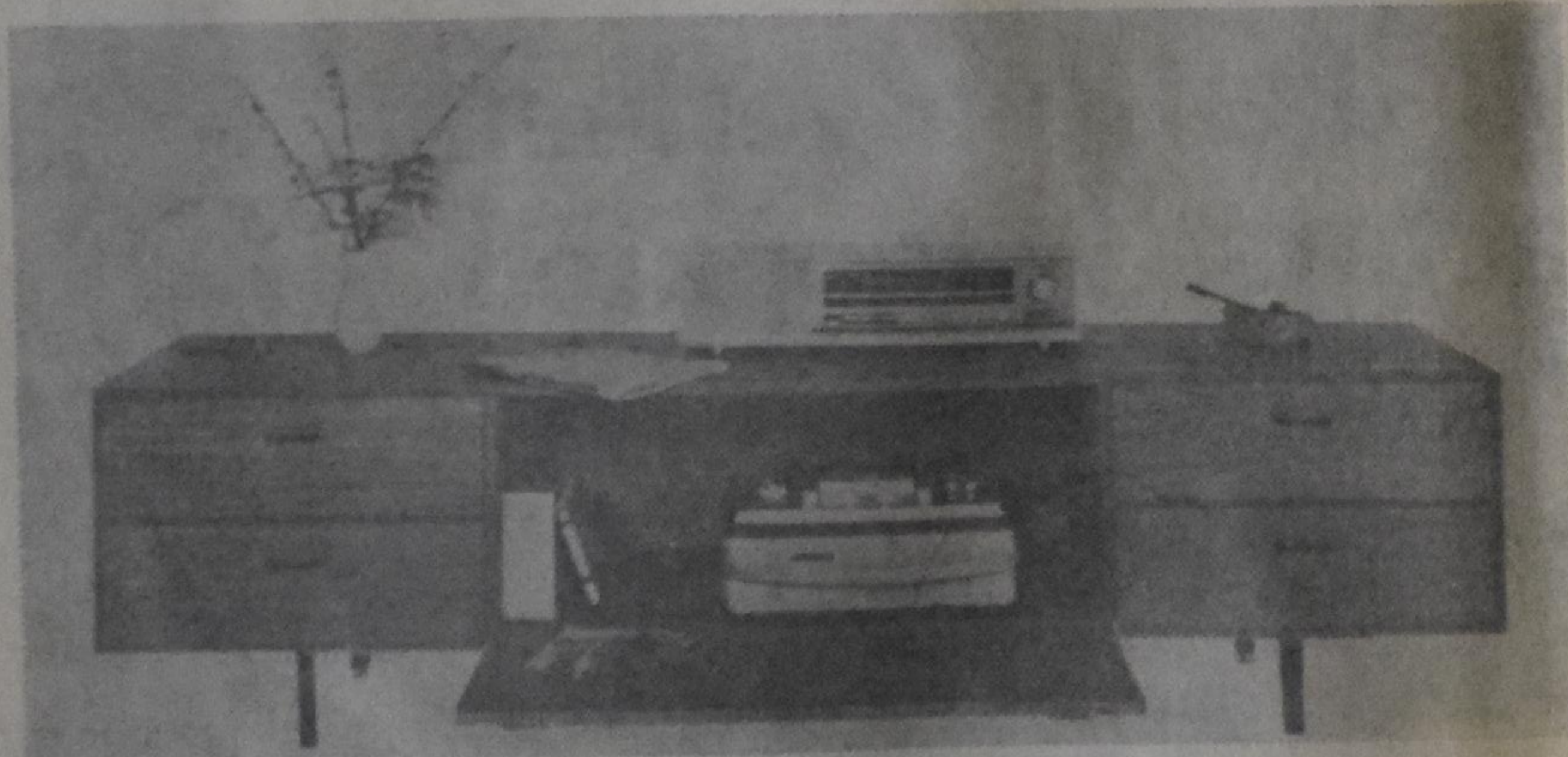
Last summer the superintendent of the Ontario Provincial Parks commented that the Open Air Services in the Outlet Park were the best attended in the Province of Ontario. And indeed, during some Sundays a crowd of approx. 400 people attended the service.

For this reason the combined evangelism committee of Bloomfield, Belleville and Trenton puts a great deal of effort in this Summer Program of Evangelism. A brassband, guitars, and accordion and choirs will be used again for the musical accompaniment. The gospel messages will be simple and direct confronting the vacationers with the claims of Jesus Christ.

Due to this evangelism program, the regular morning services in the Bethany Christian Reformed of Bloomfield will be changed from 10.00 A.M. to 9.30 A.M., during the summer. The evangelism services will be held at 11.00 A.M., while the evening services will be at 7.30 P.M.

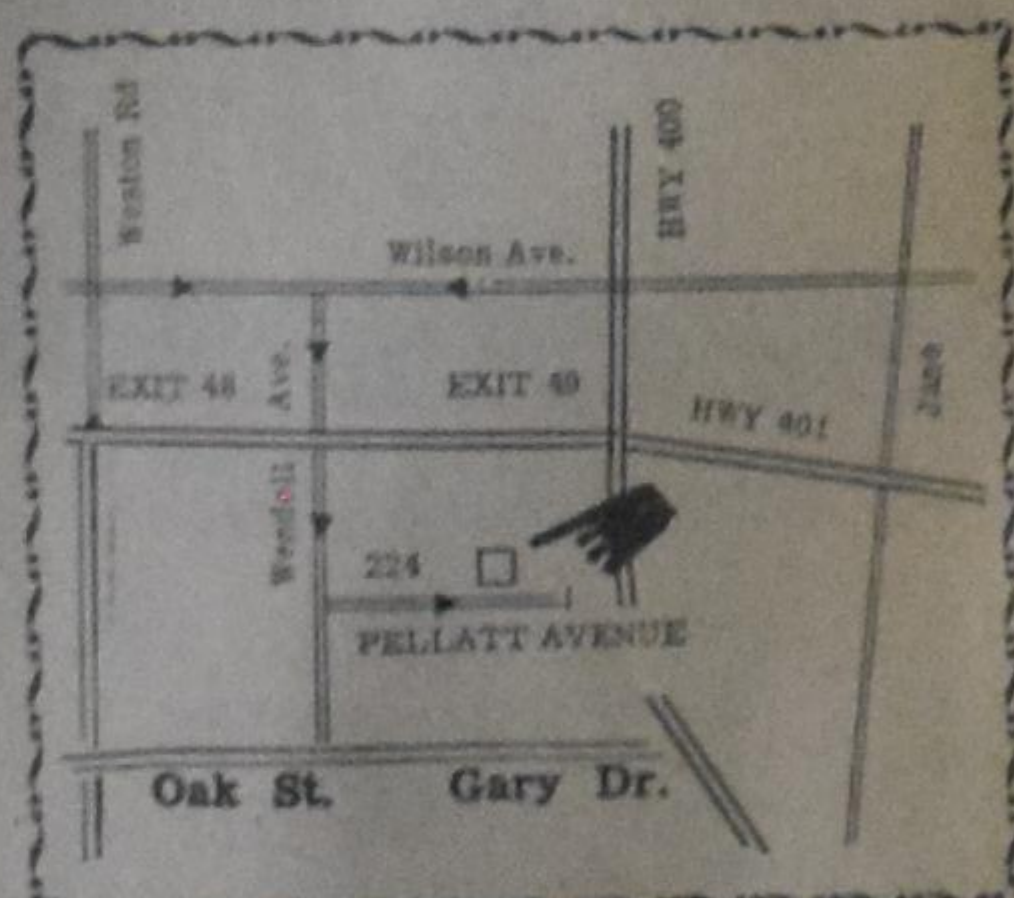
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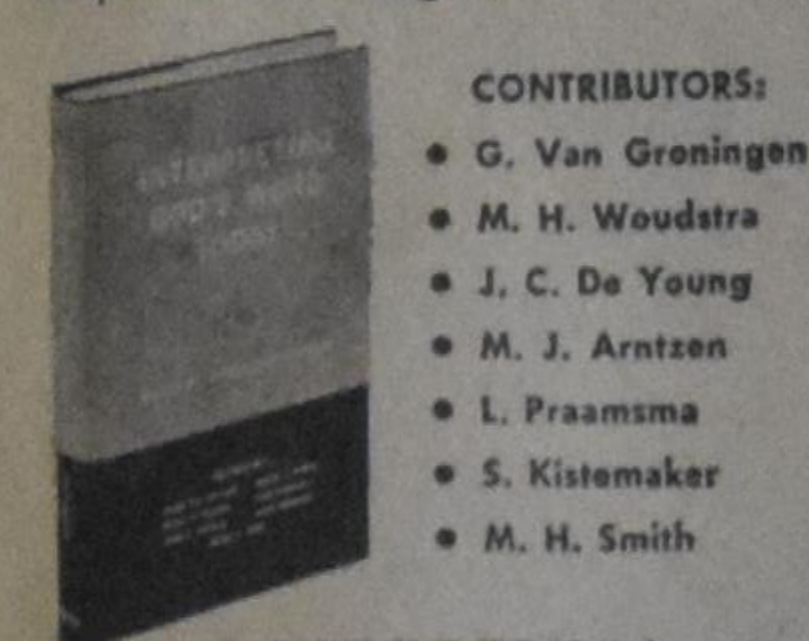
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Let's Play Chess

Editor: Mr. C. Hess

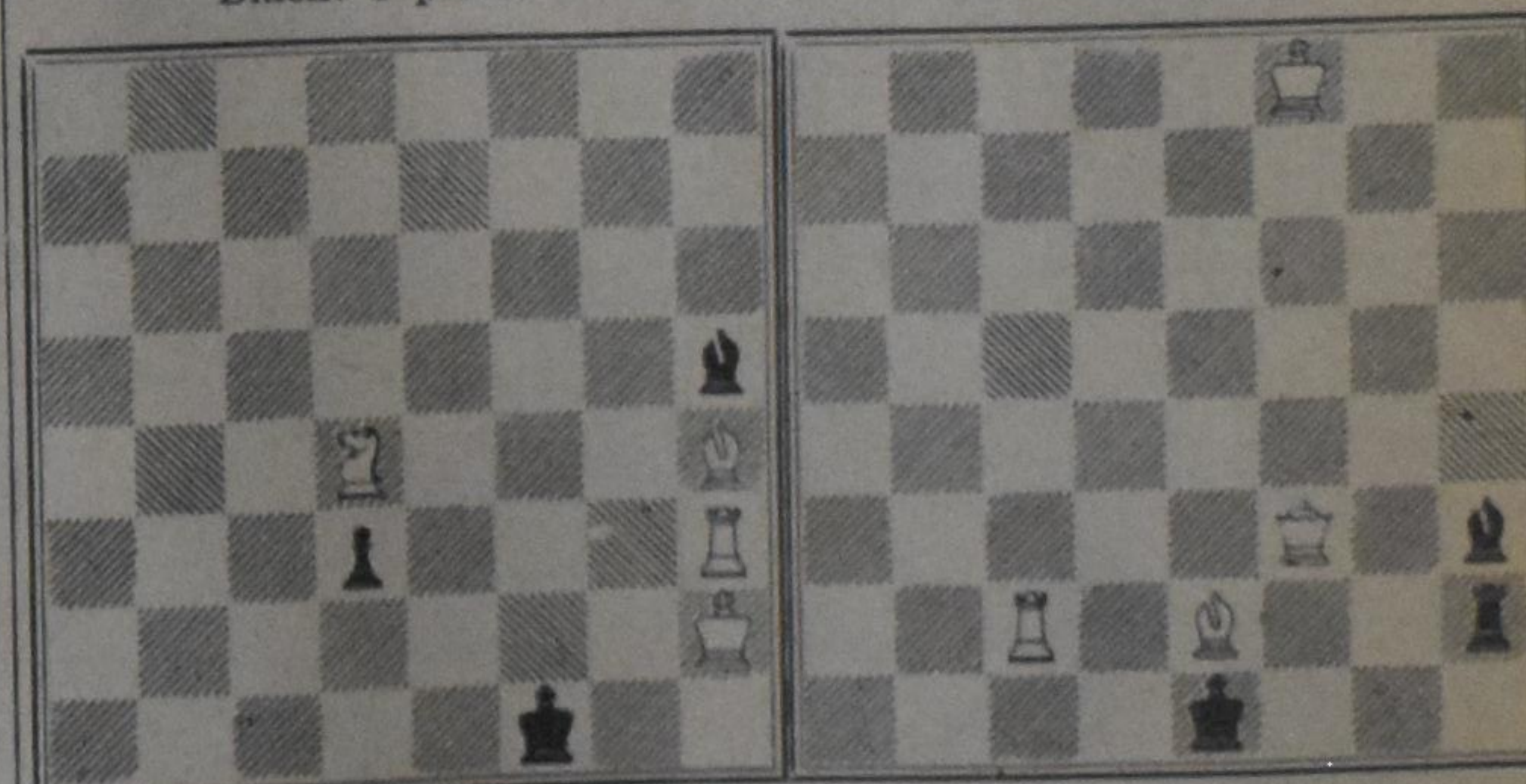
FIRST SERIES OF PROBLEMS IN JULY

No. 404

Author: J. Breuer,
Germany 1957
Black: 3 pieces

No. 405

Author: Dr. K. Fabel,
Germany 1937
Black: 3 pieces



White: 4 pieces
White to play and mate in three moves.

White: 4 pieces
White to play and mate in two moves.

NOTES

1. What about two German miniatures this time? I think they will be welcome because this kind of problem is usually enjoyable.
2. No. 404 is the youngest of the two. Although a miniature (less than 10 pieces), it is rather tricky. Strategy is the main idea here. Try to send in the full solution.
3. No. 405 shows that author Fabel, 20 years ago, tried the same idea in a different setting. If you begin with the black moves, you will soon discover the key, I suppose. If there is a threat, please, indicate that too.
4. No worries about the deadline. Until late in August you will have time plenty.

II

by Robert Lee Carvill

Temporary Expatriots

The Steens describe themselves as "temporary expatriots", having resided in Toronto, Ontario since the middle of January. Dave, who recently returned from the U.S., where he consulted with his literary agent, says, "I was really dumb-struck that Toronto is such a nice place to come home to compared to New York city. It's manured; it seems to value the very best of urban life. I particularly like the ethnic quality of life here."

Agony with Wallace

But the more he wrote the more dissatisfied he became. Would he end up another rebellious Peter DeVries? He had heard some of the prophetic lecturers of the AACs, and his brother urged him to study at the Institute for Christian Studies for a while. Dave began to see this as a way of developing a real religious framework for his fiction that would enable him to write in a distinctively christian way. The fact that many of his old college friends from Calvin lived there, just heightened the lure of Toronto.

Novelist for Movement

Underneath his easy-going manner is an enthusiastic artist with the sincere desire to become the novelist-in-residence of the Reformatioal Movement. The AAC is very important for Dave. He would be astonished if someone were to tell him that it was departing from the historic christian faith because such a statement is disproven from his own experience. Indeed, he places it squarely in a Dutch Christian Reformed tradition. He states, "There is great strength of character in the Christian Reformed community. In my

AACS — Keeping Their Word

If the AACS gives him ideas and vision, his daily work gives him challenge and inspiration. He says, "I became unhappy because things salesmen live for — the hunt, the pursuit, the kill — just didn't turn me on. Trying too hard to be nice to people I frankly didn't like dehumanized me; I found myself trying to be something to everybody." Although he has been writing since 1962 when he was a junior at Calvin, only recently has he decided with Esther to sacrifice anything necessary — middle class security, etc., and to live on their savings until he can produce his first novel. Although he is not entirely satisfied with his present progress, he says, "I knew that it was going to take time. There's a long way between discarding your virginity and getting good at it!"

Christian "Easy Rider"

Steen is represented by the world-famous New York literary

Freedom as One of God's Kids

Writing his novel has brought Steen to devise a new definition of freedom: "Freedom is to be able to work 18 hours a day. Freedom from slaving at a way of making a living that was making me less of a man. Freedom is to learn to be one of God's kids." He is now associated with a group of young turned-on christians who are amalgamating personal salvation and social transformation into something called "total christian identity". He and his wife are sharply critical of the staid mores that often condemn poorly dressed visitors to Christian Reformed churches, and that lead to facile labeling of innocent young people with long hair styles as "hippy-types". Nevertheless, he finds much good in a tradition that

"Don't Turn Your Back"

This lover's quarrel with his Calvinistic heritage leads him to plead with fellow members of our community: "In our reformed tradition we've tended to look the other way at the arts. Our tradition has given us such people as Peter DeVries, Cornell DeJong, and Frederick Manfred — people who turned their backs and had others turn their backs upon them. We've been so lax and we have so far to come. We've got to recognize that people who are artistic are important, and that culture is a rich gift of God to be enjoyed. I think the time has come that the people learn, support and do art."

Dave and Esther are expatriots from their home country to rediscover again their own spiritual heritage, and to portray that new reformation by the same revelation of God's Word in the powerful symbols of literary art. It would be ironic if those people for whom he writes and from whose loins he has sprung turned their backs on him and the total christian identity he has glimpsed a vision of in his new novel.

Mr. Average North American is typed as the instalment buyer who is busy buying things he doesn't want, with money he doesn't have, to impress people he doesn't like.

O. Donald Olson.

Next year the Philippines will celebrate its twenty-fifth anniversary as an independent country. The occasion will be celebrated with a constitutional convention that could make some structural changes in Philippine government. Whether this constitutional convention will cure some of the many ills that beset the country is in doubt. Large numbers of Filipinos are pessimistic about the future of their country; more than anything else they deplore the violence that seems to take place more and more within the nation. And that, plus other aspects is disappointing and depressing in this nation that got rid of its colonial shackles almost a quarter century ago.

But the situation must be viewed in its proper perspective. Last November's presidential elections were the sixth since independence. This time there was no change in the country's leadership, but in all previous elections a new man was elected. This is something that does not happen very often in Southeast Asia; in fact, the Philippines is the only independent state in Southeast Asia in which there has been a change in national leadership as a result of elections since World War II.

There are many critics who claim that a change in government is only a change in personalities — that there is so little difference between the two major parties, the *Nacionalistac* and the *Liberals*, that the voters have no real choice in terms of issues or programs. To a large extent this is true. Party-switching is a highly developed political art in the Philippines. President Ferdinand E. Marcos, reelected by an overwhelming margin in November, 1969, first gained his party's nomination as presidential challenger in 1964 by quitting the government party — of which he was Senate leader — and joining the opposition. Senator Genaro Magaysay, the opposition Liberal vice presi-

although this also takes place, but minimum wage required by law, it is what is called 'technical' but report full payment for tax smuggling with its false customs purposes.

negotiating with the Chinese economic officials and bribed public officials. Some observers believe that there is proportionally more smuggling and related corruption of customs officials in the Philippines than in any other Asian land.

The reverberations of this corruption are felt throughout the economy and the country. Infant industries whose development is in the interest of the whole nation, are undercut to the profit of some selfish Filipino. Badly needed revenues are denied the government. The bureaucracy — and the politicians who provide a protective screen for such dealings — are infected with a cancer-like disease that seems to be spreading. And the public, by no means unaware of such activities, loses faith in the government. This loss of faith is further augmented by a great number of crimes which occur daily — murder, robbery, rape, extortion, and the like. The Philippine murder rate is the highest in the world. The quantity of illegally possessed firearms is several times higher than the number of weapons officially issued to the armed forces and the police.

It is these conditions which account for the apparently spreading communist threat in the Philippines. The Huks, survivors of the wartime resistance movement that seriously threatened the Philippine government in the late 1940's, are once again increasing their operations and are finding more support in the poorer areas. For over a decade the Huks' influence was curtailed to the crowded Pampanga province in central Luzon, but now the movement is spreading. In part this is because the Communists are now finally united under one leader, and can provide a stronger front. A more important reason for their increase in strength is the fact that in the isolated areas they often mete out a rough and ready justice which appeals to the people since they, for the first time in a very long period, have found someone who is willing to fight for them. So far the Huks have not gained enough influence to make a revolution possible, but unless the Philippine government can do more than it has done up to now, a revolution is a possibility in the near future. The only thing which is working in the govern-

Often the police themselves are perpetrators of crime. In 1968 more than one-third of the 2,800 policemen in Manila were under investigation for misconduct ranging from graft to murder. Unfortunately, all too often the poor are the ones on the receiving end. They are the ones who suffer from the abuses of the police and the loss of public revenue due to smuggling and corruption. Often the poor cannot obtain the protection of the law which is legally their due. A good example of this is the plight of the sugar workers on the island of Negros in the Visayan, or middle islands of the Philippines. The greedier of the sugar plantation owners pay their workers only one-fourth of the

ment's favour is the geography of the nation. All the islands make it difficult for the communists to move without being detected, since adequate boats are required to travel the open sea. Since the government has many patrol craft, detection and overtaking is relatively easy.

But such adverse conditions may not hold the Hukb back for long. President Marcos and his government will have to do more for their people in order to win their respect and trust. President Marcos has five more years to achieve this. Hopefully he will achieve it; another civil war in Southeast Asia would be a disaster of the first magnitude.

J. J. Bon...

J. J. Bout

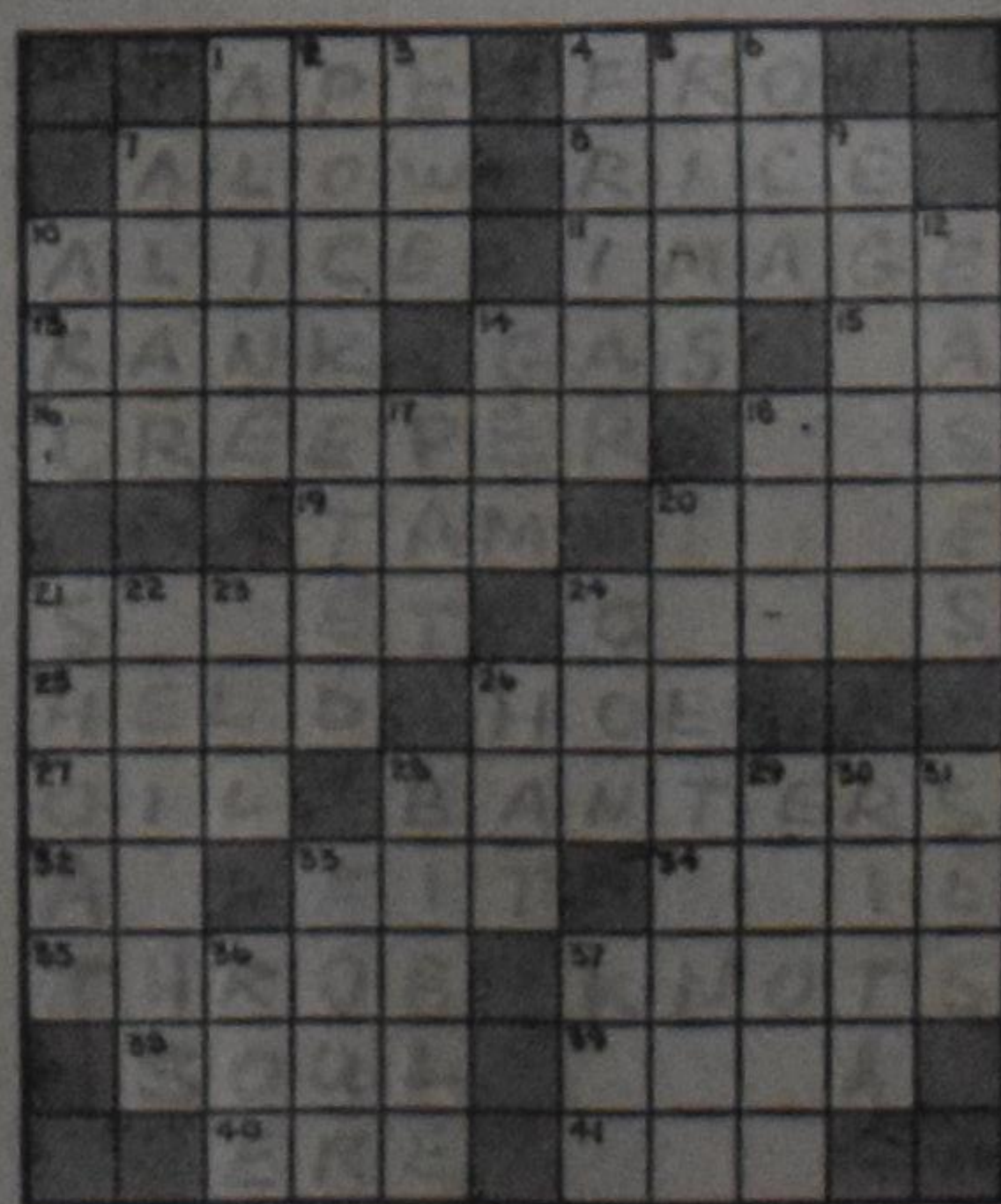
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PESKY COAST

FROM PULPIT AND PEW

PAGE OF INFORMATION ON CHURCH LIFE - FOR THE REFORMED COMMUNITY

EDITED BY REV. F. GUILLAUME • Address: 101 Fairview Drive, Brantford, Ontario

THE TASK OF MINISTERS

Words to remember and to do

This time I quote from "Torch and Trumpet". The May issue carried a very worthwhile article written by Dr. Edwin H. Palmer, Executive Secretary of the Committee of Bible Translation of the New York Bible Society. I just cut the following lines out of that article. I myself put the heading above them.

"The strength of the church is not in fewer sermons but in better ones. One main problem today is that some preachers are not studying enough. They are doing too much visiting of the physically sick to the neglect of the spiritually dying. They find it more rewarding to be at meetings and with people than to be in the study. They prefer counselling to expounding the Word. And let's face it: sermon preparation is hard, tough and oftentimes no fun.

It is tough to do the following in preparing sermons:

1. To know the Bible well, including the Greek and Hebrew.
2. To make a logical outline so that there is no rambling.
3. To make the deep teachings so plain that children can understand.
4. To know the problems and nature of the seventies.
5. To speak up on relevant, current issues.
6. To be enthusiastic about the subject instead of droning on in a mechanical fashion.

But success (in God's sight) will come if we follow the twofold Biblical principle: 1. Preach the Word of God (intelligently, clearly and with conviction); 2. Pray for the working of the Holy Spirit in the preacher and the listeners. When we follow those two principles, there will be results. God's Word will not return void. It will accomplish that for which it was sent. God's Word and God's Spirit: an unbeatable combination. There is no blessing apart from the Word that the Holy Spirit inspired. Nor are there any results if the Author of the Word does not open up the hearts of the hearers. All the liturgical gimmicks in the world will not save a single soul if there is not that twofold presence of the Word and the Spirit. Whenever a revival has come in the church, whether at the Reformation, or in the last century or today, it is always without exception through the proclamation of the Word of God."



AS FLYING BIRDS

(Isa. 31:5)

This word has been spoken in the days of Assyria's greatness and might. That worldpower now threatened Jerusalem, the capital of Judah and Benjamin. The people feared and tried to contact Egypt, the strong nation in the South. But the Lord warned them through Isaiah, "Do not ask Egypt for help for I will deliver you." To reveal such clearly and to make it sure the Lord gave this rich promise in our text in the form of a specific comparison.

The main question in understanding this verse is: which two are to be compared? The Lord with the birds, or the birds with Jerusalem? The choice cannot be too difficult. The former would not make good sense, while the latter may result in a very well fitting translation: "As the Lord of hosts defends flying birds, so He will defend Jerusalem."

Flying birds of course are birds in their flight, and I understand that here we touch upon the flyways of bird migration. Now the real meaning of the text becomes clear. People who study bird migration wonder about those flights

of all kinds of birds, of even the smallest ones across hundreds of miles of land and water. The Almighty Maker of those creatures defends them in their flights against enemies. He carries them on His wings over lands and seas, keeping them in His care. Just for that reason the name "Lord of hosts", the Lord of His angels, is used. And the comparison offers marvellous comfort.

Just so the Lord of hosts will defend Jerusalem, tenderly, most carefully and in a quite incomprehensible manner. Therefore it says, "He will defend, and defending also He will deliver, and passing over He will preserve. Four different verbs are used to picture in all their glory God's tender love and loving care.

We are in the hand of that faithful, caring God. We are carried day after day on the wings of that Almighty Lord of hosts.

Why do we say then, "My way is hid from the Lord, and my judgment is passed over from my God?"

Why do we ever fear?



Billy Graham tells in the Sower (World Home Bible League):

I recently visited an Army hospital in Vietnam. A boy there had lost both arms and both legs. The look on his face was a compound of despair and fright. How do you comfort a young man in that condition? I tried to tell him that God loved him, had a purpose for his life, and would support him through whatever the future held. But it was not until I began reading the 23rd Psalm that his eyes softened. And as I quoted, "Yea, though I walk through the valley of the shadow of death, I will fear no evil," the despair left his eyes, hope lit his face. When I left, his lips were repeating softly, but with resolution, "I will fear no evil."

The United Church Observer has a Question Box which shows that living in a not all orthodox church creates peculiar problems that cannot be solved:

Q. Our minister, when giving the invitation to the communion service announces, "All who are in this church are invited to the Lord's Table." Is this right? We are taught that only those who had accepted Christ as Savior, who are in love and charity with their neighbors, and who are truly sorry for their sins, are eligible to partake of the sacred elements.

A. You have taken a few liberties with the invitation often extended in the liturgy for the Lord's Supper. But it should be remembered that it is liturgy and is not meant to be a bar. This is a very difficult point for many people on which churchmen are hesitant to make any kind of ruling. The thought of rejecting from the Lord's Table an earnest seeker who may not have made a formal profession of faith is objectionable to many of us.

We don't think your minister's invitation is adequate either. We suggest that one of the most profitable things you or your brother readers of this column might do is to spend some time thoughtfully considering this whole question and praying for guidance on it.

Q. Does the United Church teach sanctification and if not, why?

A. We haven't heard a sermon, seen an article, or listened to a discussion on the subject for nearly 20 years. Probably not many United Church people get sanctified.

Q. I am a member of the United Church. My wife is a Roman Catholic. Will it be possible on her death for her to be buried in the United Church cemetery in which I have a plot?

A. The very thought that such burial would be refused by a United Church is shocking to us, but we understand that there are some places in some of the older provinces where people are shocked. You had better check with the local cemetery authorities but we assume you will have no difficulty.

The same church paper carried a News column from which I take the following items:

• The next general assembly of the World Council of Churches has been tentatively scheduled for late summer of 1975 in a Third World country if possible. Its last meeting was 1968 in Sweden.

• The churches of Assiniboia, Sask., co-operated in Lenten services. There was a service in each of the Anglican, Roman Catholic and United Churches, with clergy of the three participating in all.

SCANNER

A United Church minister, the Rev. K. T. Smits, preached in a Roman Catholic church in Bancroft, Ont., at an ecumenical service in which Anglicans and the Pentecostal church also participated.

• The Christian Century, an ecumenical weekly published in Chicago, is merging with the British ecumenical fortnightly New Christian. The editor of the New Christian, Trevor Beeson, will remain in London as full-time European editor of the Century.

• Canadian Lutherans claim now to be the nation's third largest Protestant denomination. Their communicant membership for 1969 is 195,071, compared to 194,444 for Presbyterians.

ment of despair, of sickness, he takes his life. David took someone else's life and was forgiven. So someone who makes the mistake of taking his own life IS forgiven, if he or she belongs to Jesus. And let no one judge harshly!

The same bulletin carried an eloquent story:

THE SICK SHEEP FOLLOW HERETICAL LEADERS

A man who was travelling in the East heard that there was a shepherd who still kept the custom of calling his sheep by name.

He went to the man and said, "Let me put on your clothes and take your staff. I will call them and see if they will come to me."

He called one sheep, Mina. Mina! but the whole flock ran away from him.

"Will none of them follow me when I call them?" he asked.

"Yes," replied the shepherd, "some of them will. The sick sheep follow anybody."

You make the application.

— Moody Monthly.

HITHER and YON

PROBLEMS IN STONY PLAIN, ALTA.

The Pastor's Phone: The phone in the new parsonage is in the kitchen. And since the study is sound-proofed the pastor has trouble identifying the rings while he is in the study. It has happened several times this week that the pastor just got to the phone when the party hung up. If you phone the parsonage, please let it ring a little longer.

Bowmanville, Ont. CRC decided to organize after-service discussions:

TALK-IN

Last week you could read about the decision of the consistory to have for anyone interested every so often a discussion evening after the evening service in the church. Our first one will be held on March 15. And the topic will deal with a suggested question of a member in the congregation: "Who are the Jehovah's Witnesses?" You may feel free to suggest any topic for such an evening. This topic has been chosen undoubtedly because of the fact that many Jehovah's Witnesses canvass the neighbourhood and in many ways members may have difficulty in understanding the real intent of this sect. So we hope for a good turn-out.

A Lesson from Vauxhall, Alta.: Over coffee cup in local diner:

While explaining a new elaborate order of worship now used in his church, Mr. Emmer Ritis was perplexed because he didn't know when to eat his peppermints. The many congregational responses make it difficult to suck slowly on any flavorful lozenge. Hastily biting into a pink peppermint last Sunday he chipped a good silver filling.

From Langley, B.C. CRC:

The new form for infant baptism was discussed. The consistory is not pleased with the change and will make communications on the following points:

- a. The importance of pointing out the severity of sin: "conceived and born in sin" is not found in the new form.
- b. The reference to the Old and New Testament is changed for the Gospel. This too makes the form vague.
- c. The commitment and responsibility of parents towards their children before God is weakened by the omission of the promise to direct, bring up, children "to the utmost of your power".

P.S. Congregation please read the articles in the Banner on this subject, especially the Banner of Feb. 6th editorial.

Dresden, Ont. CRC on GIVING

Giving is a joy if we do it in the right spirit. It all depends on whether we think of it as "What can I spare?" or as "What can I share?"

READING OF THE LAW

In the bulletin of Immanuel CRC of Hamilton, Ont. instruction on liturgical matters goes on:

Reading of the Law: By "the law" we mean: the ten commandments. Let us not forget that there is a good deal of "law" throughout the Bible. Also in the New Testament our Lord comes to urgently call upon us to live a new, a Christian life, in accord with His will.

The reading of the Ten Commandments was not a question in the synagogue, from which a good deal of our worship patterns were taken over. Nor did the early church include the reading of the "law" in its order of worship. It was not until the Middle Ages that this custom came up. But then not in the regular service, but in the special preaching service, not as a means of the knowledge of sin, but to teach the people the summary of God's will. During his three years in Strassbourg, John Calvin included the decalogue (ten words) in the order of worship; it was to be sung, as an exhortation to a Christian life. But when Calvin was allowed to return to Geneva again, he did not introduce the law in the worship service there. Maybe next week we will tell you some more of the history of the reading of the law. You can find these facts in the report of the Committee on Liturgy, Acts of Synod 1968, pages 166-167.

SUICIDE

Found in the bulletin of Bethel CRC of Listowel, Ont. These worthwhile remarks should not be forgotten. They provide true Biblical instruction.

Since the tragic event last week Saturday in one of our churches one of God's children took her life, old questions have come up. Let me say a few words about them.

Some people say, someone who commits suicide cannot be saved. What about that? These people judge harshly, while they should leave all judgement to God. Let us be happy like David to fall into the hands of the Lord, for His mercy is great, rather than in the hands of man.

Can the sin of suicide be forgiven? There is only one sin that cannot be forgiven. The sin against the Holy Spirit. Suicide can be forgiven.

But such a person cannot confess his sin. What about all the sins you and I never even discover, let alone confess. Salvation does not depend on a total confession of sins. We are saved by FAITH. If some one believes, he IS SAVED, even when in a mo-

Then Job answered, "Miserable comforters are you all! Shall windy words have an end? My face is red with weeping, and on my eyelids is deep darkness; Although there is no violence in my hands, and my prayer is pure."

There was once a young fellow named Sydney, Who drank till it ruined his kidney; It shrivelled and shrank As he sat there and drank, But he'd a good time doing it, didn't he? Or did he?

Jesus said to the woman at the well, "Whoever drinks of this water shall thirst again, but whoever drinks of the water that I shall give shall never thirst again; The water that I shall give him will become in him a well springing up into eternal life."

The woman answered, "Sir, give me this water that I may not thirst."

There was once a young fellow named Sydney, Who drank till it ruined his kidney; It shrivelled and shrank As he sat there and drank, But he'd a good time doing it, didn't he? Or did he?

The woman answered, "Sir, give me this water that I may not thirst."

There was once a young fellow named Sydney, Who drank till it ruined his kidney; It shrivelled and shrank As he sat there and drank, But he'd a good time doing it, didn't he? Or did he?

There was once a young fellow named Sydney, Who drank till it ruined his kidney; It shrivelled and shrank As he sat there and drank, But he'd a good time doing it, didn't he? Or did he?

There was once a young fellow named Sydney, Who drank till it ruined his kidney; It shrivelled and shrank As he sat there and drank, But he'd a good time doing it, didn't he? Or did he?

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There was once a young fellow named Sydney, Who drank till it ruined his kidney; It shrivelled and shrank As he sat there and drank, But he'd a good time doing it, didn't he? Or did he?

There was once a young fellow named Sydney, Who drank till it ruined his kidney; It shrivelled and shrank As he sat there and drank, But he'd a good time doing it, didn't he? Or did he?

MALEFACTOR

The Greek language has two words from which this English term comes: the one meaning "a bad doer", the other one, "a wrongdoer"; the former occurs in John 18:30, the latter in Luke 23:32, 39. The former describes the subject as doing or making evil, the latter as creating the bad. Hence the latter designates the more energetic type of criminality.

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Box 312, Station B,
Hamilton, Ont.

Thankful to the Lord we are happy to announce the birth of our son

DAVID ALEXANDER
brother for Tom, Cathy, Harold, Gerald, and Annette.
Cornelius and Jenny
Bruulsema.

June, 20, 1970.
R.R. 2, Ancaster, Ont.

Mr. and Mrs. P. Broere of Hamilton, Ont. wish to announce the marriage of their daughter
JOANNE
to
Mr. SYD DE BOER
son of Mr. and Mrs. A. De Boer of Hamilton, Ont.

The wedding will take place on July 10th, 1970 at 7.30 p.m. in the Mount Hamilton Chr. Ref. Church.

Rev. H. Mennega officiating.
Future address: 1205 Fennell Ave. E., Apt. 708, Hamilton, Ont.

Mr. and Mrs. H. Brouwer of Guelph, Ont. are happy to announce the forthcoming marriage of their daughter

ANNE
to
Mr. JAKE LOPERS
son of Mrs. D. Lopers and the late Mr. F. Lopers of Drayton, Ont.

The wedding will take place D.V. on Saturday, July 18, 1970 at 3.30 p.m. at the First Chr. Ref. Church of Guelph.

Rev. J. C. Derksen and Rev. H. Lunsheff officiating.
Future address: 1216 Yorkmills Rd., Apt. 302, Don Mills, Ont.

On June 24th we celebrated the 50th wedding anniversary of our parents and grandparents

JOHN POST
and
TRIJNTJE POST (nee VISSER)

May the Lord continue to bless them and be with them in the years to come.

Their thankful children:
Pietje & Alle De Haan.
Tetje & Kempe Terpstra.
Saakje & Simon Sybesma.
Fred & Audrey Post.
Nettie & Harm Lyclama.
Pieter & Esther Post.
Sam & Grace Post.
Jos & Hendrik Tolsma.

Their 39 grandchildren and 2 great-grandchildren.
Box 335, Parkwood Dr.,
Agassiz, B.C., Canada.

Grateful to the Lord we celebrated, June 20, 1970, the 30th wedding anniversary of our dear parents and grandparents

GEERT MARTENS
and
FEMMIE MARTENS
(nee SIKKENS)

We hope that the Lord may continue to bless them for each other and for us as He has done in the past.

This is the wish of their thankful children and grandchildren:
Henk and Roelie Katerberg (Bert, Frances, George & Joanne).
Albert and Theresa Martens (Grant).
Sam and Fennie Terpstra (Yvonne & Paul).
Wilma and Adrian.
Albertus.
Ralph.

Willowdale, Ont.

7-ROOM HOUSE IN GRAND RAPIDS FOR SALE

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1945 — 1970

On July 4, 1970, the Lord willing we hope to celebrate with our dear parents and grandparents

HARM NEUTEL
and
PAULINE NEUTEL
nee ZYLSTRA

the occasion of their 25th wedding anniversary.

As children, we would like to wish them God's blessing in the years to come.

Clinton:
Hilda and Don Gerrits.
Ronnie.

Woodstock:
Robert and Gerry Neutel.
Albert and Jane.
Harry.
John.
Diane.
Pauline.
Walter.

R.R. # 4,
Woodstock, Ontario.

With thankfulness and gratitude to God, we hope to celebrate with our dear parents

AREND DE BOER
and
MARIE DE BOER
nee VANDERMEER

on July 12th, 1970 their 25th wedding anniversary.

John & Adrie Keizer.
Syd & Joanne.
Jasper & Marg.
Arnold.

734 Limeridge Road. E.,
Hamilton 54, Ont.

Op 8 juni 1970 nam de Here tot Zich in eeuwige heerlijkheid, na een langdurig gedragen lijden, onze geliefde zoon, broeder, behuwdbroeder en oom:

LAMBERT VANDER BEEK

op de leeftijd van 49 jaar.
Rom. 8:37-39.

J. Vander Beek.
E. Vander Beek—
Spiering.
905 - 16 St. South,
Lethbridge, Alta.,
Canada.

Nolda Smeding—
Vander Beek.
John Smeding,
Lethbridge.

Tony VanderBeek.
Ann Vander Beek—
Kayen,
Lethbridge.

Joan Antonides—
Vander Beek.

John Antonides,
Penticton, B.C.

Nettie Westra—
Vander Beek.

Lloyd Westra,
Edmonton.

Joe Vander Beek.
Francis Vander Beek—
Graham,
Lethbridge.

De teraardebestelling heeft inmiddels plaats gehad op 10 juni, 1970, in Archmount Memorial Gardens te Lethbridge, Alberta.

Het beaagde de Here onze zorgzame vader, groot- en overgrootvader

ANDRÉ SCHAILEE

van ons weg te nemen op de leeftijd van 79 jaar.

"Ik zal eeuwig zingen van Gods goedertierenheid."
(Ps. 89 vers 1)

Rexdale:
C. Koopmans—
Schaillé.

D. Koopmans.
Williamsburg:
F. Schailé,
F. Schailé—
de Schutter.

8 kleinkinderen en
7 achterkleinkinderen.

De begrafenis heeft 11 juni plaats gehad te Hoofddorp, Nederland.

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Representative of K. Kraay, Realtor.

On Friday, June 19, 1970 the Lord in His wisdom took unto Himself our dearly beloved son & brother

JOHNNY KARSTEN

at the age of 7 years, 8 months.

"Have Thine own way, Lord!
Have Thine own way.
Thou art the Potter,
I am the clay.
Mold me and make me
After Thy will,
While I am waiting,
Yielded and still."

His daddy and mommy:
Ralph and Wilma
Karsten,
and brother Robert.

R.R. 4, Simcoe, Ont.

De Here nam nog plotseling tot Zich ons geliefd kleinzontje en neefje

JOHNNY KARSTEN

30 Sept. 1962—19 Juni 1970.

Daar boven juicht een grote schaar
Van kind'ren groot en klein.
We weten dat ook Johnny daar
Voor eeuwig bij U mag zijn.

Wij kunnen hem niet zien in zijne staat hierboven,
Hij was gehandicapt maar mogen nu geloven,
Dat hij kan lopen, juichen, jubelen en springen,
En hij nu ook met al die hemelingen,
Zo rijk en blij, en heel gelukkig is.

Opa en Oma Karsten,
Jarvis, Ont.

Ooms en Tantes:
Ann en Albert
Van Benthem,
Jarvis.

Trudy en Bill Prinzen,
Kingston.

Albert en Katie,
Jarvis.

John en Mary Karsten,
Woodstock.

Grace.
Coba Kiers.
En 11 nichtjes en neefjes.

On June 19, 1970 the Lord took home to glory our beloved grandson, nephew and cousin

JOHNNY KARSTEN

"He loved to go to Jesus."

May God be very close to you
In this your hour of sorrow.
And may He help you find new strength
And courage for tomorrow.
Ps. 147:3.

Mother and Father
Prinzen.

John and Rita.
Henry and Florence.
Bert and Gerry.
Bill and Trudy.
Thea and Henry.
Trudy and John.
And cousins.

R.R. # 4, Simcoe, Ont.

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Mr. & Mrs. Derek Haalboom are pleased to announce that their son Richard was called to the Bar on March 19.

Richard Ryk received his LL.B. degree from the University of Toronto and previously attended Waterloo Lutheran University for his B.A. degree.

He is now associated with Messrs. Wintermeyer, Smith, Murphy & Graham, at their Toronto office.

CAMPING TRAILERS

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EEN KOSTGANGER

of huisgenoot. Mrs. Frederika Kraaijenbrink, R.R. 1, Port Lambton, Ont. (tussen Sarnia & Wallaceburg). Phone 677-5563.

34,160 BROILER QUOTA — 33 ACRE LAND on Highway, 8-room house, nearly all automatic, metal clad buildings, lots of water. Here is a money maker, priced right \$152,000.00.

9-ROOM HOME — 27,000 sq. ft. turkey barn, 13,716 QUOTA, good buildings, 75 acres land, 3 miles from Town. Price \$70,000.00.

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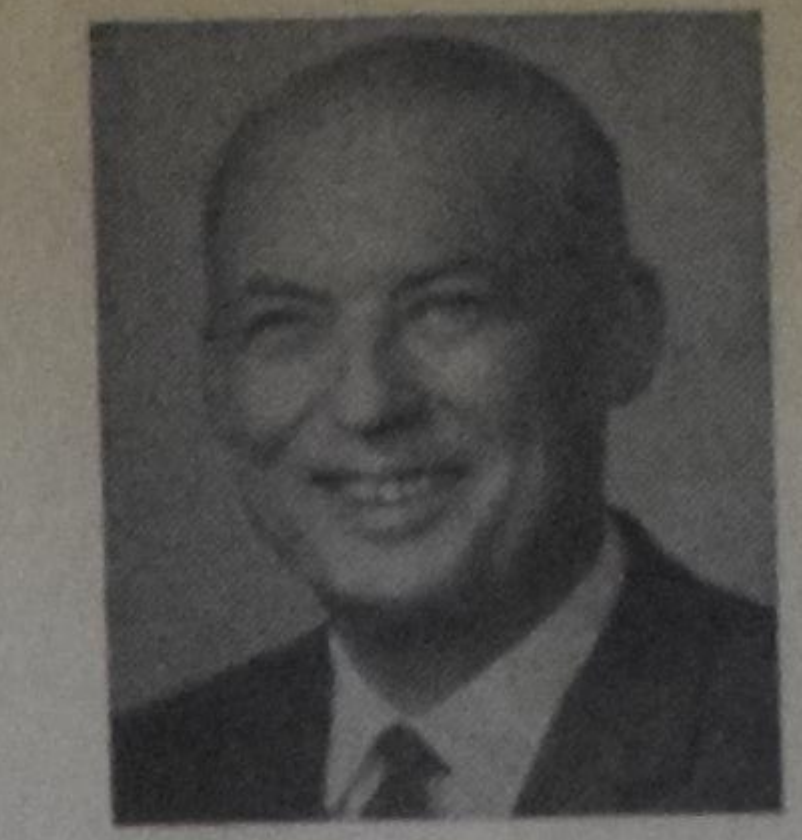
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The Ontario Poultry Council, meeting at the annual Poultry Conference in London, Ont., in June, presented an Award of Merit to Fred W. Bray "in recognition of his many years of dedicated service and responsible leadership to the poultry industry". Prof. Ross Carvers made the presentation on behalf of the Council.

Fred W. Bray now operates out of Hamilton as a Real Estate Broker, specializing in poultry and other income farms.

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Clarence K. Wagenaar



Bert Polet



Hugh Nordquist

Mr. Clarence K. Wagenaar, president of Alpine Drywall and Decorating Ltd. of Calgary and Lethbridge, has announced the extension of his company's interests in two Manitoba firms. Mr. Wagenaar announces the formation of Alpine Drywall and Plastering (Manitoba) Ltd. and will serve as president of the new firm. Alpine Drywall has also acquired an interest in Advance Roofing Ltd. of Winnipeg. President and manager of Advance Roofing, and manager of Alpine Drywall and Plastering (Manitoba) Ltd. is Mr. Bert Polet, who has had an extensive background in the Manitoba construction industry in lathing, drywall and roofing, since coming to Canada from Holland in 1949. Appointed quantity surveyor for the two Manitoba firms is Mr. Hugh Nordquist, who has been associated with the construction industry since 1956, specializing in custom metal fabrication, pre-engineered steel buildings and insulated metal wall panels.

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TUNDRA

Its hardy plant can take the worst of the polar winter, but can they withstand the attacks of man?

by RACHEL KILSDONK

You couldn't find a better word for it if you tried... tundra. It evokes vast distances of infinite loneliness and frigid, singing winds, mystery and alien beauty, the tenuous fragility of communities of plants, animals and insects.

But the tundra is not a silent, empty wasteland; it's an exciting world of unexpected beauty, one of this planet's last remaining wilderness reserves, the most promising source of oil, iron, copper, asbestos, nickel and sulfur in Canada's mineral-rich history, and something of an enigma.

To begin with, there's no definite line where it starts up north. It merges with the stunted trees and swamps of the taiga and northern evergreen forest, running northwest from the southern shores of Hudson Bay to the Mackenzie delta. It sprawls across the top of the continent covering nearly a third of Canada's 3,851,809 square miles from the western mountain ranges, across the rich, fuel-bearing rocks of the interior plains — the so-called Barren Lands — over the glacier-worn plateaus of the Canadian shield and the undulating plains of the Hudson Bay lowlands, through northern Quebec and Labrador to the Atlantic. It clings thinly to the rocks of the Arctic lowlands until its persistent lichens and mosses finally give up their struggle to clothe lands buried all year by thick polar ice.

Over this on-and-a-half-million square miles, various kinds of tundra adapt to varying soil depths and types: there's alpine tundra above the tree line on high plateaus; shrub tundra, mingling with the wind-torn black spruce on the edge of the taiga; sedge tundra as you go farther north and, finally, moss and lichens merging with the ice cap.

Much about these rolling, treeless plains continues to baffle science, particularly the permafrost and the peculiar cycles of plants and other forms of life the tundra supports. When its diminutive, slow-growing plants are trampled upon they may never grow back again. The mass of dainty mosses, strange lichens, tiny sedges, heaths and dwarf shrubs shelter an amazing array of annual and perennial flowers. They glow and blossom during the short summer — hundreds of square miles of bright yellow arctic poppies, purple saxifrage and crocus, the pale primrose and dryas, masses of yellow arnica, pink lousewort, golden cress, spines of sweet wintergreen, the dainty white bells of the heather.

And among these flowers thrives a population of bees, tiny flies, midges, minute parasitic wasps, big and little spiders, butterflies and a host of fragile moths. Many of

these creatures have not yet been described or classified.

According to Robin Leech, a graduate student at the University of Alberta and a spider expert: (he's writing his doctoral thesis on tundra spiders and spent last summer collecting 21,000 of them for a federal department of agriculture research program) 'There are at least 150 different species of spiders, of which we know almost nothing, living on the tundra.'

Walking over the tundra in the summertime is like walking on a feather bed. From the air it looks like an endless green meadow splashed with acres of vivid blossoms, spotted with blue, green and gray lakes and dark brown masses of muskeg. Here and there it's lumpy with rocks of all sizes, and etched with ridges of eskers composed of glacial sand and gravel. The horizon seems to go on forever, particularly in winter when all you can see is a land of whiteness merging into the frigid gray of the frost-laden sky.

The climate of the tundra is classified as 'subarctic', and has average annual temperatures ranging from 25 degrees Fahrenheit in the south to 15 degrees in the north. Winnipeg, for comparison, with a 'continental moist' climate has an average annual temperature of 35 degrees Fahrenheit, only 10 degrees warmer than the warmest part of the tundra.

But tundra temperatures swing through extreme variations with sudden, deadly 60-below blizzards that whine back and forth throughout the Arctic during the long eight months of winter. The summers are short and dry. Precipitation is so light — only about nine inches a year — that the region has been called a 'polar desert'.

Nevertheless, the tundra has been capable throughout history of supporting vast populations of animals, birds and plants as well as people. It supported muskoxen by the thousand and large numbers of caribou — up to five million, according to some reports. Arctic foxes and the huge white wolves of the tundra used to live in great numbers in the white wilderness, their barking and howling cutting through the silence.

The abundance of lemmings in the tundra persists to this day. At the height of a population cycle these small, mouse-like rodents swarm so thickly in places that you can't move without stepping on them. And in some areas great numbers of tawny ground-squirrels scurry among the rocks, defying the climate by digging tunnels in the eskers of sand or gravel. Ducks, geese, swans, loons and other waterfowl use the lakes, muskegs, streams and ponds of the

tundra for safe nesting in spring. Ptarmigans, a type of grouse, croak hoarsely from behind the boulders. The great snow owls that flap across the southern prairies in winter were bred on the grassy flats of the tundra, and many of our hawks share the opalescent tundra skies with dainty songbirds, longspurs, snow buntings, sandpipers and a host of others.

But, marvelous as the tundra and its inhabitants are, it is literally the surface of a phenomenon even more mysterious — the underlying permafrost, which it insulates in a permanent deep freeze and which it needs if it to live at all.

The trouble is nobody knows much yet about the permafrost and its peculiar behavior. 'Permafrost is a paradox, since it is neither permanent, nor frost,' says Dr. W. O. Pruitt of the University of Manitoba, an expert on the Arctic. 'It is usually defined as a "substratum" that has existed below freezing for at least two cycles of the season. It may be peat, loam, sand, gravel or even bedrock.' There is still no agreement as to the age and length of existence of permafrost.

The mystery will not last much longer, for the icy grip that has held the resources of the North is slowly yielding them to men's needs, and experience in the tundra is gradually providing the knowledge needed to work there. For example, tracked and wheeled vehicles may travel over the tundra in Alaska only in winter when the ground is frozen and snow cover protects the plants. Such restrictions were placed in the wake of ugly erosion scars unwittingly created by the bulldozing of plant cover in sensitive areas as long ago as the 1940s.

But not all mistakes on the tundra lead inevitably to the same result. Where less than half the permafrost is ice, erosion has been known to halt itself as soil from the melt gradually builds up to a

thickness that will support new vegetation.

This type of information is very scarce, though. Biologists and soil scientists know a lot about the tundra, but their work has dealt with it in its natural state, undisturbed and healthy. 'Knowledge of damaged tundras and their capacity for self-healing is woefully sparse,' Robert Weeden, of the Alaska department of game and fish reported last year.

Responsible oil and mining companies entering the Arctic are aware that the tundra presents problems and have whatever information is available about it. Research programs are under way in many universities, in government and in industry to fill in the gaps in our knowledge of tundra.

'The most basic of the work is aimed at understanding the heat balance associated with man-made structures on or in permafrost,' Alex Hemstock points out, 'and in finding methods to prevent deterioration of permafrost.'

Isolation of structures from permafrost on piles is a well known practice. At Inuvik the hotels, all the government buildings, two huge residential schools, the hospital, fifty or so small business establishments and most of the houses, except those of the Indians and Eskimos, are built on piles. To build on permafrost, a steam heater thaws a hole in the ground about 18 or 20 feet deep. Then piles are sunk into the resulting mush which soon refreezes and holds the building solid and level. The base of the building must be left three or four feet above the ground so the heat from its floor won't melt the permafrost.

At Inuvik, and in an increasing number of planned Arctic towns, the buildings are heated from a central station where diesel motors pump hot water under pressure to all the buildings in town. There are more than 18 miles of hot water pipes in Inuvik, but the water loses only 20 degrees from

the time it leaves until it returns to the pumphouse.

In the construction of roads, airfields and other 'fill' structures on permafrost the important factor is the retention of the permafrost in its original frozen state and the least possible damage to permafrost in bulldozing the required fill. Permafrost will also have to be protected in the terrain surrounding producing oil fields, gathering terminals, and living compounds in the tundra for hard economic reasons, says Imperial's Gerry Rempel — if it isn't the buildings will subside as the permafrost melts and the land will turn into a goo that no vehicle can negotiate effectively. The necessity of finding ways to preserve the permafrost for such commercial reasons will lead to techniques that can protect it in other situations as well.

The urgency of developing this environment carefully was emphasized last fall at a tundra conference at the University of Al-

berta. The meeting was convened by Dr. W. A. Fuller, a zoologist at the university, who invited more than 150 Arctic experts from Russia, Sweden, Denmark, Scotland, England, the United States and Canada. The climate, flowers, animals, people, fish and insects of the Arctic were discussed in detail and the conference resolved to speed up research into all aspects of the Arctic environment.

A joint study is expected to get under way next spring sponsored by the International Biological Program, the Canada Department of Indian Affairs and Northern Development, the International Union for the Conservation of Nature, the National Research Council and several Canadian universities.

'What we are trying to do,' Dr. Fuller says, 'is learn enough fast enough to be able to use the resources of the North without destroying the country in the process.'

— Imperial Oil Review.

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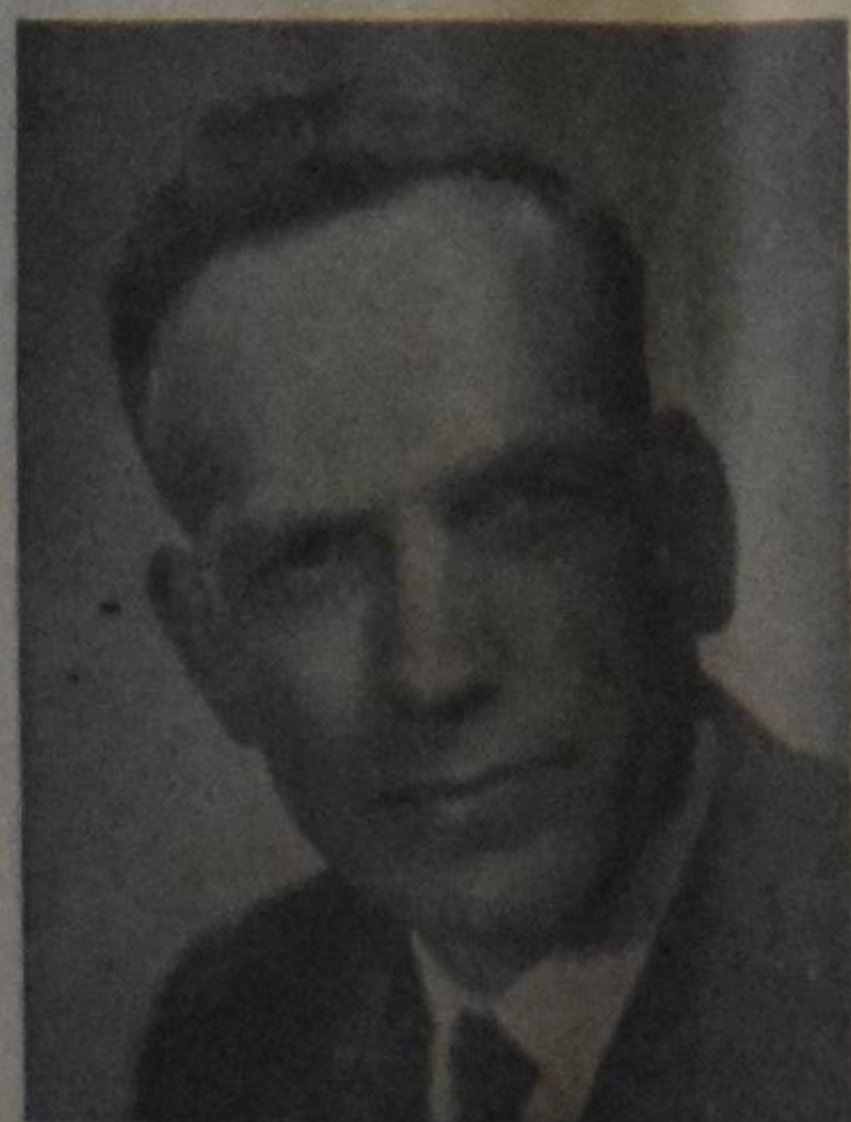
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CONFLICT AND HOPE IN SOUTH-AFRICA

by Dr. P. G. Schrotenboer



The author, who is general secretary of the Reformed Ecumenical Synod, has been in South Africa for some time, during which he made a special study of the race problem (apartheid policy). He has both observed life in the South African Republic, and talked extensively to numerous people, both white and black. In this book he does not only give a report on his observation, but he submits an unbiased and unprejudiced evaluation as well. Anyone who wants to orientate himself or who wants to have a clear insight into the South African situation, cannot afford to miss this book.

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